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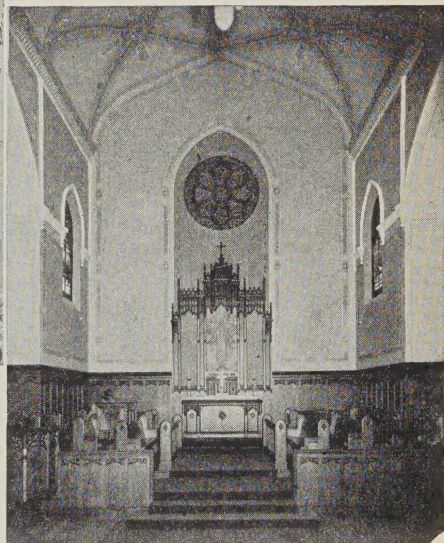


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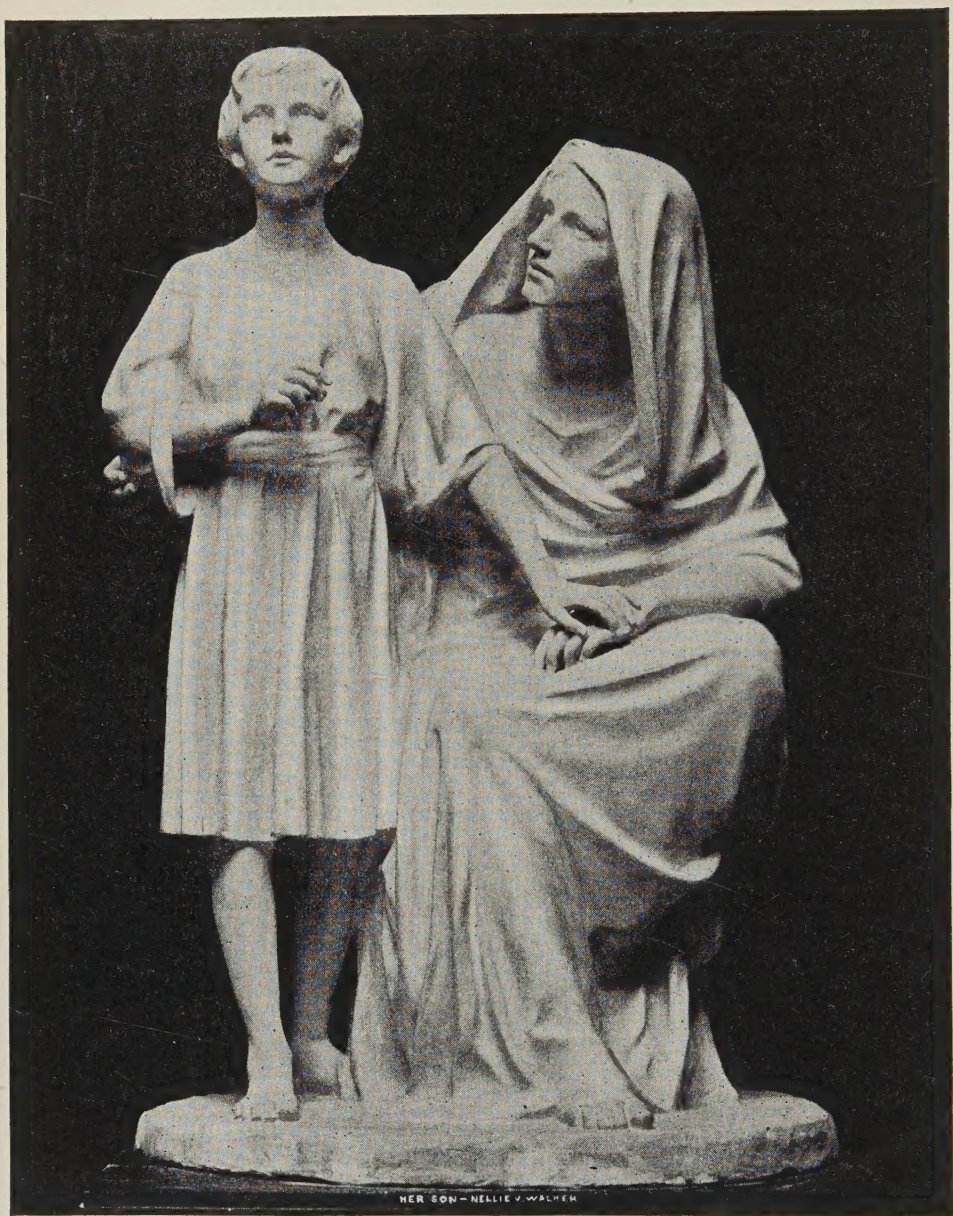
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The EXPOSITOR and HOMILETIC REVIEW

The Minister's Journal of Parish Methods

A BUNCH of EVERLASTINGS

HARRY W. STAVER

SOMEWHERE, in his writings, Emerson voices a petition in this manner: "Nerve us with incessant affirmation." That says a thing one cannot easily ignore or evade.

When weary years have taken such heavy toll of our enthusiasms and denials have so dulled our dreams and desperations have all but drained us dry, it is not logic nor reason nor any argument that the soul cries out for. What the soul demands is "incessant affirmation." To stop "talking nonsense on the edge of the abyss" and to begin to create "a new climate of opinion" by steady and valiant proclaiming of the great affirmatives of the Almighty and the Eternal—that is the imperative for our age.

What are some of these "affirmations" which endure to illuminate and enrich and expand and energize human life? Wordsworth, in his "Ode," calls them the

"Truths that wake to perish never,
Which neither listlessness nor mad endeavor,
Nor all that is at enmity with joy,
Can utterly abolish or destroy."

The Scripture writers call them the "Everlastings" of God, that which cannot "pass away," the supreme Realities. Being specific, they declare, first of all—

The Everlasting Father

When we are casting about for something to lay hold of that can really "nerve" us in fronting a "world of difficulty," something that will really make life a chant of victory where now it is a dirge of despair, God is the only answer. At the head of things and at the heart of things and in and through and above and beneath all things is the Everlasting Father. He is the great Affirmation, whose name forever embodies all the past and all the present and all the future in one vast, eternal now—"I Am That I Am."

The "great word" is spoken at the very commencement of the Scriptures: "In the beginning, God." At the end it is God, too. The universe started with God. It is upheld by God, it continues through God and it culminates in God. His fiat created it, His purpose permeates it, His will rules it and His love redeems it. Radiant to comfort and cheer, above all the ruin there may be, is the Psalmist's proclamation: "Lord, Thou hast been our

dwelling-place in all generations. Before the mountains were brought forth or ever Thou hadst formed the earth and the world, even from *everlasting to everlasting*, Thou art God."

Constancy—and one may "hang there to the end"—is one of the characteristics of God. He is "the same yesterday, today and forever." With Him is "no variableness, neither shadow that is cast by turning." Pessimism abounds, courage fails, hope is forlorn, reason runs wild, life loses its meaning and chaos ensues, because human life is not "anchored to the Infinite." Dynamic faith in God, the Everlasting Father, is the most imperative necessity on earth today.

A second "affirmation" that calls for "incessant" utterance is that which emphasizes the fact of Christ as

The Everlasting Son

Victor Hugo writes a certainty which comes out of the common-place, where he says:

"The summer remains the summer;
The lily remains the lily;
The star remains the star."

Much more certainly must it be declared of Him, who is "one with the Father," as Malachi said of the Eternal, "I am the Lord, I change not."

When "all that seems shall suffer shock," in this the soul finds shelter—that Christ is eternal in Himself, in His words and in all His deeds, unaltered in an altering world, untouched by tempests or time, now as always the "Way, the Truth and the Life." In Him are those "incessant affirmations" which have the power, and the purpose, to save human life from the utter tragedy of a concept that considers it only a thing of trouble and tears, but no hope of triumph; an affair of beastliness, but no promise of beauty; a circumstance of grime, but no assurance of God. The one who counsels with Christ will hear no feeble assertions, no cringing doubts, but only the eternal emphases that swing wide open "the everlasting doors."

A third great affirmative of God that "beats up through all our weary world" and keeps man "a living soul" is

The Everlasting Word

In all the Scriptures, no item is more steadily and consistently and emphatically affirmed

than is this matter of God's imperishable Word. Of nothing are the great prophets of Israel, Christ, Paul and the moral giants of all the ages, more certain than of this fact, that "the Word of our God shall stand forever."

Day in and day out, we are reminded of what Isaiah writes, how that "the grass withereth and the flower fadeth." We are not permitted to forget what the poet speaks who says: "Our little systems have their day; they have their day and cease to be." Nor does our experience allow the consciousness to lapse which is voiced in one of our hymns:

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away."

The temporal cannot be the triumphant. The temporal is only the transient—a thing here today and gone tomorrow. But "the Word of God shall stand forever." It abides though "Heaven and earth shall pass away."

The Word of our God cannot become absolute. It cannot lose its lustre. It is more ageless than the "utmost bound of the everlasting hills." The eternal never grows old. All the comfort it ever contained, it still contains; all the truth it ever has spoken, it still speaks; all the light and life it ever shed abroad, it still sheds. In moments of cold, gray, failing courage, in hours of waning conviction and wearying unrest, in days of lagging devotion to things divine, where shall we find the redemptive persuasions and creative beliefs which alone can build inner barriers and against outer bruising, except we shall find them in the Word of our God? Let there be no sounding of an "uncertain trumpet."

A fourth stalwart affirmative that carries on the triumphant note is the assurance of

An Everlasting Kingdom

Not so long ago, I saw some pictures of the stately ruins that crown the Acropolis. The civilization that witnessed those magnificent temples builded has passed to "dreamless and pathetic dust." The tumbled columns of that holy hill, surrounded today by a modern city, bear vivid testimony to the fact that "crowns and thrones may perish; kingdoms rise and wane." They stand speaking, as no mere words can ever speak, that contrast between the kingdoms men found and foster and fail in and that "Kingdom" which shall "have no end," whose architect and builder is God.

Fearful for our little kingdoms, as we so often are, and troubled about our little rulers who reign but for a day and then are done, we need a vision of the real Ruler, like that of the young Isaiah in the day that King Uzziah died—a vision of "the Lord, high and lifted up and sitting on a throne." That changed things for him and it will change things for us. For we shall come to know that valor which is voiced in the Psalmist's song: "Thy kingdom, O God, is an *everlasting kingdom* and thy dominion endureth throughout all generations." Nor is that faith surpassed which looks to the day when "the kingdoms of the world are become the Kingdom of the Lord and His Christ."

Finally, there is another affirmative that lifts us out of all the littleness of our paltry three score years and ten and often less. It is the one that proclaims the promise of

An Everlasting Life

"I give unto them everlasting life." How that promise fills all the New Testament! And shall we withhold it from the multitudes to whom dust and ashes are all that is?

Human life has become such a bread and butter business! It is such a tragic bundle of futile emotions and empty efforts! There is no "hint of eternity" in it; no "air of permanence" about it; no crown of glory for it; no victorious consummation to it. We do not live in "the power of an endless life." We live in the weakness and wretchedness of a "stupid blunder" that counts "the life that now is" all the life there ever will, or can, be.

"Truly, there needs another life to come. And 'another life' is promised. Through all the barren night there shines a radiant star—the star of everlasting life. Above all the discordant notes that beat in our ears, there sounds a redemptive song—the song of everlasting life. One stands, even Jesus, 'where cross the crowded ways of life,' saying: 'He that believeth in me shall never die but have life everlasting.'"

How does God "nerve us with incessant affirmations." How does He surround us with His "everlasting kindness," forgiving us in His "everlasting mercy" that we may know His "everlasting joy." How does He stay us up by putting the "everlasting arms" of His love and His law "underneath us." "There is no god like our God."

FREEDOM FROM CARE - A PRIVILEGE OF THE BELIEVER

JAMES RUDISILL, SR.

DURING the past several years there has swept over the United States a wave of fear, and many citizens have been overcome with anxiety. Business troubles have been responsible for thousands of suicides.

Others have lost their reason through worries of all kinds. Loss of money, and employment are other sources of terror. Even now the threat of another European war of magnitude, and the fear that the United States will

become involved in another great catastrophe, arouses in many a sense of unknown terrors ahead.

Then again, the enactment of laws to regulate trade and set up rules for the employment of labor seems to be a shadow of Revelation chapter 13, verses 16 and 17, which reads: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy and sell, save he that had the mark or the name of the beast, or the number of his name." The idea that trade in the United States should be confined to those only who adhere to the mark of the Blue Eagle is a departure from the traditional liberty of this country and might well be termed a design to pave the way for greater restrictions and persecutions.

The fear of death is another terror. Jeremy Taylor in one of his prayers says: "Keep me, O Lord, from the destroying angel, and from the wrath of God: let Thy anger never rise against me, but Thy rod gently correct my follies, and guide me in Thy ways, and Thy staff support me in all suffering and changes."

Peter, in his second epistle, chapter 3, verse 10, writes: "The day of the Lord will come as a thief in the night; in which the heaven shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?"

Some may well ask what is the source of all fear and anxiety. In a recent radio address Secretary Ickes offered a visit to one of the national parks as a relief from the complexities of life. There is no doubt that on every side there arise new and complicated problems which ever increase the maze of life. The great dust storms never before known, have swept areas of fertile top soil which produced, with a lavish hand, wheat and other grains. Now the government is confronted with moving large numbers of people from the devastated sections. All kinds of schemes, such as planting trees to prevent dust storms seem so futile as well to exemplify the fact that the

wisdom of men is foolishness with God. Dr. Arno Gaebelin, in his book, "Conflict of the Ages," graphically describes the terrible struggle going on between God and Satan. Satan, knowing that the time is rapidly approaching when he shall be defeated and chained for a thousand years, is exerting his mighty powers to prevent this. The Bible says he is the prince of this world. Peter, in the 5th chapter of his first Epistle says: "Your adversary the devil,

as a roaring lion, walketh about seeking whom he may devour." Satan has undoubtedly brought about this age of greed and immorality. This has resulted in unholy ambition on one side, and false teachings and widespread heresy on the other.

Fear of things on earth is tending to the troublesome times ahead for the unbelievers. Revelation describes such terrors that men shall call upon the rocks and mountains to cover them.

But to the believer, he who is born again of the water and the spirit, with the Word of God for his guide, has no cause for anxiety.

The certain hope for his salvation is found in such Scripture as John 3:16—"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Also Romans 10:8 and 9: "The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." What a blessed assurance this is of the certainty of everlasting salvation. Jesus took upon Him our sins and on the cross atoned for them by the shedding of His precious blood.

And now what follows as to the cares and anxieties of this world when we by faith accept our Lord and Savior Jesus Christ?

Peter writes in his first epistle 5:6-7: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your care upon Him, for He careth for you."

Paul says in Philippians 4:11-13—"For I have learned, in whatsoever state I am, therewith to be content. I know both how to be abused, and I know how to abound; everywhere and in all things I am instructed both to

"Jim" Rudisill, writer of this article, is a printer in York, Pennsylvania. But he is more. He is the personification of what one's faith in the Way of Salvation may do for the believer if given opportunity.

When you want living evidence of the fact that the Christian life in the living has greater power for inspiring others than all the sermons preached and the books written on the subject, make a pilgrimage to York, sit for half an hour or an hour with Jim and see in the man himself that peace of which he here writes, the peace of God which passeth all understanding. When Jim Rudisill says, "The believer— goes on in quiet comfort and confidence," he speaks of that of which he knows. Follow Jim six days of the week and you will understand, perhaps better than ever before, what the seventh day may mean for one.—J. M. R.

be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." Then in verse 19 he writes: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

And in Matthew 6:25 the Savior says: "Therefore I say unto you, Take no thought of your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?" In the same chapter, verse 34: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

The entire eleventh chapter of Hebrews sets forth the wonderful victories of faith over earthly obstacles.

Throughout the Psalms, the Gospel of John, in fact everywhere the believer may turn in

the Bible, is sounded the joyful note of victory over all worldly problems. Perhaps the sixth and seventh verses of Philippians, chapter four, sums up the whole question: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth understanding, shall keep your hearts and minds through Christ Jesus."

The men of this world say, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

However, the believer, placing all his trust in the knowledge that he is not "redeemed with corruptible things as silver and gold, but the precious blood of Christ," goes on in quietness and confidence with certain hope of salvation, "knowing that his name is written in the book of life."

THE FOLLY OF SOCIALISM

JOHN H. HOLMES

Made Available to You Through the Courtesy of Charles Haddon Nabers

OF COURSE, the writer, to many readers, will be classed as a reactionary, old-time religionist with a capitalistic bias and therefore not competent to judge Socialism. "What can you expect," they will say, "from a Y. M. C. A. secretary in a cotton-mill town who serves under a board president who is the head of a mill corporation?"

The writer, however, is not a capitalist except to the extent of an equity in a mortgaged home. Indeed he believes that Socialism is the ultimate economic expression of Christianity and he would like to see the profit motive eliminated and all business run for the common good.

But what does astound the writer is that such men as Dr. C. C. Morrison, Kirby Page, Dr. E. F. Tittle, and other heroic advocates of Socialistic resolutions in church assemblies do not seem to take into consideration the human factor in a Socialistic program. Socialism can only become effective in one of two ways. One way is the Russian way of enforcing Socialism at the point of the bayonet but this method destroys liberty, crushes personality and thereby defeats itself. The other foundation upon which Socialism may rest securely is a citizenship of high character and great intelligence.

In a Socialistic state a large majority of the citizens would have to do an honest day's work unwatched. It would not matter how short the hours or how easy the work, the task would have to be done conscientiously and well without a boss around with the power to discharge. Scarcely anyone would say that we have such a standard as that among the mass of our people from common laborers to business executives.

The Socialist reply, however, is that under the capitalistic system the employee has no incentive to work hard. He does not share in

the profits during prosperity and he is discharged when business is dull. If the laborer concludes the Socialist, were only working for the common good he would be conscientious at his task.

But has there been any more careless, slovenly work done in this country than has been done by great numbers in government employ in the last three years? Until a majority of our citizens are honest and conscientious in their work, Socialism would produce economic chaos.

In the second place, a majority of citizens in a Socialistic state would have to think of the government as "MY" government and not "THE" government. The government would have to be an institution to serve and not an organization to plunder. The ballot would have to be an instrument of service and not a weapon of a highwayman to rob legally by majority power.

A man walked into a store in a Southern city recently.

"Wouldn't you like to save on your light and power bill?" he asked the proprietor. "Pay me \$25.00 and I will fix it for you." His method was to circle the meter.

"Is your plan straight or is it crooked?" asked the proprietor. "If it is crooked you need not take up my time."

The man left the store. The proprietor immediately telephoned the public utilities company. The police were put on the man's trail and he soon left town. It was an insult to the proprietor for a man to suggest that he make money by sacrificing his honor and honesty. Yet in the last two years government officials have publicly said:

"Borrow government money. You will not have to pay it back," even though the officials

and, through them, the citizenship of a community would have to pledge their honor and credit to repay the money when they borrowed it.

Until a majority of our citizens apply personal standards of honor and honesty to governmental matters and this country becomes "MY" country, in fact as well as in song, Socialism will be merely a far-off dream.

In the third place, a large majority of citizens in a Socialistic state must be honest. They must have high character. It is scarcely necessary to amplify this point. It would be hopeless to attempt Socialism in a nation where graft is common, business practices are corrupt, and a majority of men will go wrong when forced to choose between failure or dishonesty. We scarcely have enough character in this country to maintain a democracy. Until we can produce legislatures which cannot be bribed; police who will not connive with racketeers, gamblers, and crooks, judges who cannot be influenced wrongfully; cabinet officers who cannot be bought; salesmen who will not split commissions to secure government contracts; until our economic system is saturated with integrity, Socialism would be national suicide, for the more government we had, the more corrupt we would become and the faster we would hasten to our doom.

If Huey Long, Bilbo, and thousands more of the same kind can thrive in a democracy, what would be the condition under Socialism with all business as the prey of political vultures?

It is amazing how some educated, cultured clergymen seem to have a passion for promoting a Socialistic program and consider such to be the primary task of the Christian Church. It seems so strange that they of all men do not realize that a redeemed society can only be brought into existence by redeemed men and can only be maintained by men in whose souls burn the fires of a divine courage and who will not lie or steal or bribe or cheat or crush or wrong others. These clergymen-Socialists seem to think that all that is necessary is to eliminate profits, change the economic machinery and Jimmy Walker and Pendergast will come to the mourner's bench and be good little boys ever afterward.

In the fourth place, Socialism depends for its existence upon an intelligent electorate. We have an awful—the word is well chosen—an awful lot of education but little intelligence; a great amassing of facts but little insight into basic truths.

An office-seeker gets on the stump.

"Vote for me," he says. "I am for the working man. Elect me and I shall put the taxes on the corporations and relieve the poor people of tax burdens."

The candidate may believe what he says. The people believe it and elect him. Yet neither people or ignorant politicians realize that all business taxes must be charged into commodity costs. The poor man pays in proportion to the necessities of life more than anyone else. Taxes, government graft, inefficiency, and governmental waste are charged into the cost of milk, clothes, medicines, and

fuel, but we have not the intelligence to see so deep.

The lack of intelligence or perhaps we should say, knowledge, on the part of the New Dealers is an illustration of the chaos into which Socialism would plunge us. The New Dealers were either blinded by optimism or had not a deep insight into human nature when they thought that a code of fair practices would be voluntarily followed by business in a time of depression when men were struggling for existence.

A Socialistic state would also require super-intelligence on the part of many leaders of state, and no one appears on the horizon today who could meet the intelligence test required of the governing body of a Socialistic state. Would we not have a wonderful business economy if we had one thousand Jim Farleys as the executive heads of the branches of business in a U. S. Socialistic state and all business handled as the Post Office, the F. E. R. A. and the A. A. A. are now run?

Our lack of intelligence is also shown in our inability to see the causes operating under the facts of history. In 760 B. C., Amos said to the people of Israel that no nation could endure whose business practices were dishonest, moral life degraded, government corrupt, and priesthood cowardly. The fall of nation after nation has proved his contention correct. The honesty, integrity, and moral fibre of a nation determine its destiny. But practically we do not believe the Old Testament prophets. Some think the security of our nation depends upon our army, navy, and material resources, and our clergymen-Socialists seem to think it depends upon an economic program.

Last of all, a Socialistic state must depend upon a citizenship which is unselfish and sacrificial. Have we enough sacrificial unselfishness in this country to support a Socialistic state? The question answers itself.

What then should we do? Shall the government cease to fight business evils, allow child labor, watering of stock, wild speculation, wages below the subsistence level, and hours which kill?

BY NO MEANS!

Corrective legislation should be passed, evils should be fought, but let us realize that governmental participation in economic and social fields which advance faster than the character, intelligence, and ideals of our people—such efforts are doomed to failure and add to the grafting, extravagant burden of over-taxation which will eventually crush us. Today many believe that the standards of honesty, integrity, and honor are lower in our country than they have ever been and that the vast extension of governmental functions is greatly responsible.

We are somewhat in the position of Rome when, as T. R. Glover says, "The good and bad were so mingled in her constitution that neither could overcome the other; the government could neither collapse nor recover, and the prolongation of the decline made things worse." Livy said of Rome: "We no longer

can bear our own vices nor the remedies for them."

What then should one do who believes in a changed social order?

Adopt a personal code of conduct which would embrace the following ideas.

1. I shall earn what I get and if any money is left to me, I shall regard it as a trust to be used for my security and the good of others.

2. I will live simply and live within my income.

3. I will not crush another by unfair business practices.

4. I shall regard the government as my own. I shall try to safeguard its interest and use the ballot as a sacred instrument to be used for the good of all and not for my own selfish benefit.

5. I shall work for good government, advocating laws to curb evils and legislation which

will ultimately bring happiness and security to all, but favoring as little government as possible, realizing that each new governmental activity means a new avenue for graft and extravagance—until our character values have been raised and our attitude toward government is changed.

6. I shall study to inform myself intelligently about governmental matters and encourage others to do likewise.

7. I shall place character first in my life and be honest always. I shall regard my life as a divine trust placed in my hands by the Creator to be dedicated in service for the spreading of His Kingdom on earth.

To all dogmatic statements in this article should be added the words, "At least, so I believe."

IZAAK WALTON MORE THAN THE COMPLEAT ANGLER

JARVIS MORRIS

FEW books in the English language have received more general praise, or met with more cordial reception from men of piety, of learning, and of taste. Walton's narratives are told with such honest simplicity and so much sterling good sense, that it is impossible not to go along with him with interest and esteem." This passage is found in an "Advertisement," not to *The Compleat Angler*, for which Walton is alone famous in the popular mind of today, but to *The Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson* by Izaak Walton.

It is not generally known among sportsmen, even among those active in the Izaak Walton League, that this ancient fisherman was a companion and biographer of some of the leading Churchmen of his age. Even among clergymen of today he is far better known as an angler than as a contributor to the fund of historical and theological knowledge.

It is not true that the good die young, for Izaak Walton lived to be over ninety years of age; he was born in 1593 and died in 1683. His life was so full of charity and good-will that one could safely challenge the most rabid of modern historical "de-bunkers" to find some stain upon his life. While Walton is being remembered as a forerunner of our twentieth-century sportsmanship, it should not be forgotten that the source and inspiration of his attitude toward men and nature were his religious upbringing, life, and associations. Dr. Thomas Zouch, his biographer, says, "From his mother, he derived an hereditary attachment to the Protestant religion as professed in the Church of England. She was a daughter of Edmund Cranmer, Archdeacon of Canterbury, sister to George Cranmer, the pupil and friend of Rich-

ard Hooker, and niece to that first and brightest ornament of the Reformation, Dr. Thomas Cranmer, Archbishop of Canterbury." Another biographer thinks that the connection with the Cranmer family was through his first wife rather than through his mother,¹ but all are agreed that he came of Godly parents and had a most thoroughly Christian upbringing.

During his earlier years in the business world as a linen-draper, but more particularly in his later years of retirement from active business, Walton selected those men of learning and piety, who were generally honored for their qualities of character, to be his friends and companions. Charles Cotton, who contributed some chapters to the later editions of *The Compleat Angler*, wrote of him, "My Father Walton will be seen twice in no man's company he does not like, and likes none but such as he believes to be very honest men; which is one of the best arguments, or at least one of the best testimonies I have, that I either am, or that he thinks me one of those, seeing I have not found him weary of me."²

A partial catalogue of the great and good men whom Walton counted as intimate friends would include Usher, the Apostolical Primate of Ireland, Archbishop Sheldon, Morton, Bishop of Durham, Pearson, Bishop of Chester, Sanderson, Bishop of Lincoln, the "ever memorable" John Hales of Eton, the "judicious" Chillingworth, and Sir Henry Wotton, who was called the most accomplished gentleman of his age. In no sense does it appear that Walton was a seeker after the great or a collector of favors from the illustrious, but to the contrary, that he was a much sought after by men of the study, classroom, and abbey as he himself sought out kindred spirits who loved the rod, and angle, and the contemplative life.

Happy is the minister who takes for his choice avocation some activity that carries him at times out of his parish into the woods and beside the streams of the countryside. Twice happy is the minister who has as his companion of the field and stream a person more at home in these elements than himself, from whom he may learn more of nature's ways and thus enjoy more fully his periods of recreation.

James Duport, Professor of Greek at Cambridge, addressed a Latin Iambic Ode to Walton, which was put into English by the Rev. James Tate, M. A. A few lines from this poem will show the measure of the appreciation which Walton's friends felt toward him.

"Hail, Walton! Honoured friend of mine,
Hail, mighty Master of the line!"

—In the lives of good men give
That chiefest lesson, how to live;
While Hooker, philosophic safe,
Becomes the wonder of your page,
Or while we see combined in one
The Wit and the Divine in Donne:
Or while the Poet and the Priest,
In Herbert's sainted form confest—

Worthies these of pious name,
From your portraying pencil claim
A second life, and strike anew
With fond delight and admiring view.
And thus at once the people brook
Submits its captives to your hook;
And we, the wiser sons of men,
Yield to the magic of your pen—"

Walton's associations with the ministers of his day is reflected in his manner of debate as it is given in *The Compleat Angler*. Piscator, the fisherman whom Walton identifies with himself, tries to convince Vanator, the hunter, and Auceps, the hawk, that his sport is the superior one. He quotes ancient authority, using the proof-text method, in support of his position and finds his strongest argument in the associations of Apostolic Christianity with fishing and fishermen. Curiously enough his references to Scripture are not always accurate. He thinks that Moses wrote the book of Job, that St. James, the author of the canonical Epistle, is the brother of St. John, the son of Zebedee, and that the fish angled by St. Peter at the Lord's command was to pay tribute to Caesar.³

Walton's smooth-flowing life was yet lived in very troublous times. Three religious parties were in bitter contest for supremacy in England, the Romanists, the Anglicans, and the Puritans. It was during his life that a small body of the last mentioned settled on "the stern and rockbound coast" of New England seeking to worship God according to the dictates of their own consciences. In that age of bitterness and controversy, Walton seemed never to have lost his poise. In some ways, he seemed to have caught of the spirit of the great Divine, Richard Hooker, whose biography he wrote. Always a staunch supporter of the Church of England against the Puritans on the one hand and the Papists on the other, he

managed to hold firm friendships with persons of widely differing views. He counted among his friends, James Shirley," the dramatist, who having been ordained a clergyman of the established church, renounced his religion for that of the Church of Rome."⁴

Hard times produce great men; out of conflict emerges character. Of the period in which Walton lived Sir Richard Baker wrote, "To speak it in a word, the Trojan horse was not fuller of heroic Grecians, than King James' reign was full of men excellent in all kinds of learning." It is worthy of note that the age which produced so many great churchmen, produced at the same time the genial, kindly, humanitarian Walton. He was fortunate to have been born then, but posterity is more fortunate that he was, because of the contributions he made to the philosophy of sport and sportsmanship and to the written historical sources of the period.

No discussion of Walton could be complete without a word about his style in writing. Though he wrote in the prevailing heaviness of the time using involved explanations and a great many parenthetical expressions, there are a certain sweet reasonableness and a kindly humor that lighten otherwise heavy paragraphs. In referring to the death of Dr. John Jewel, the patron of Hooker, he writes, "Which happy change (from this world to the next) may be believed, for that as he lived, so he died, in devout meditation and prayer; and in both so zealously, that it became a religious question, Whether his last ejaculations or his soul, did first enter into heaven." He refers to Hooker as a child as having "an inward blessed divine light" and that he was considered "a little wonder." Of Hooker's friendship with his two pupils, Edwin Sandys and George Cranmer, he says that—"they improved this friendship to such a degree of holy amity, as bordered upon heaven; a friendship so sacred, that when it ended in this world, it began in the next, where it shall have no end." One of the quaintest and most kindly epitaphs that the writer has encountered is that found on the gravestone of Walton's wife, evidently written by him: "Here lyeth buried soe much as could dye, of Anne, the wife of Izaak Walton, who was a woman of remarkable prudence and, of the Primitive Piety; her great and general knowledge, being adorn'd with such true Humility, and blest with soe much christian meeknesse; as made her worthy of a memorable Monument. She dyed (Alas that she is dead!) the 17th of April 1662 aged 52. Study to be like her."

The ultimate test of any system of thought or doctrine is the fruits of that system. Izaak Walton is interesting to the students of history of Christianity, not only because he wrote the lives of several churchmen of the sixteenth century and was the constant associate of other great clergymen of the seventeenth, but also, and primarily, because he was the example of what the struggling Church of that age could produce. To be righteous through ignorance of evil or through compulsion is to attain to only a half-righteousness, but to be good for the love of goodness, to be charitable for the

love of charity, herein is true righteousness. Such was the excellence of Izaak Walton. To couple religion with business, religion with leisure, and religion with thought, all in such a way that there is a oneness of happy, useful life is certainly the aim of true Christianity. In a remarkable way "Honest Izaak" attained this aim. His philosophy might best be summed up in a poem that Piscator recites to his friend⁵:

"Let me live harmlessly; near the brink
Of Trent or Avon have a dwelling place,
Where I may see my quill or cork down sink,
With eager bite of perch, or bleak, or dace;
And on the world and my Creator think:
Whilst some men strive ill-gotten goods t'
embrace,
And others spend their time in base excess
Of wine, or worse, in war and wantonness.

* * *

I count it highest pleasure to behold
The stately compass of the lofty sky—"

Walton's will, prepared in the ninetieth year of his life, 1683, is an admirable index of his

⁵See *The Life of Izaak Walton* by Thomas Zouch, D.D., F.L.S., Gosden, London, 1826—footnote on page 5.

²See *The Complete Angler*, edited by Charles Cotton, 1676, part II, page 7.

³See *The Complete Angler*, edited by "Ephemera," London, 1859, page 38.

life and character. He places first, as he did in his life, the spiritual considerations, making a complete statement of his Christian faith and hope. He says that since Christians are divided between Papists and Protestants, he wants it known that he professes all points of faith as taught in the Church of England, particularly since he has had true friendship with some of the Roman Church, and lest people think that he leaned toward Romanism. He leaves some property, the income of which is to help the poor in his old home town, with the explicit direction that coal shall be purchased and distributed to the most needy families in the dead of winter, for at that time he has noticed that the poor suffer the worst because of the exhaustion of their resources. He leaves orders for forty-one gold rings, each valued at about \$3.50 at that time, to be appropriately engraved⁶ and delivered to members of his family and friends within forty days after his death. He remembers all the servants very generously. It is the will of a man who has lived long, loved much, enjoyed beauty, friendship and real religion, and is ready for the messenger of death unafraid.

⁴See Zouch, page 81.

⁵By Joe Davors, Esq.—See "Ephemera," page 42.

⁶To his son, daughter, and son-in-law the rings were to be engraved "Love my memory, I. W.," the one to the Lord Bishop of Winton, "A mite for a million, I. W.," and to the other thirty-seven friends, "A friend's fare thee well, I. W."

BURIAL CUSTOMS AND THE MINISTER

LOUIS RICHARD BINDER

THE Christian minister deals constantly with the experience of death. He finds it to be, on the one hand, his saddest task, while on the other, not infrequently, his greatest opportunity for a healing ministry of service to sorrowing humanity. At no other time are such demands made of him and is he expected to enter into the innermost recesses of men's torn and bleeding hearts. And at no other time than when officiating at a funeral service is he so conscious of utter helplessness and inadequacy. Just when his spiritual resources are most heavily taxed he feels most deeply the guilt of his own shortcomings. The sonorous recitation of fixed formalities and lifeless ritual but mocks the grief of those who walk in the valley and would be comforted.

We are disposed to reverence the slight differences of religious belief as to the hopes of immortality and to respect the rites and usages which have comforted the bereaved throughout the years; nevertheless, relics of archaic custom and hoary traditions, as well as words with ambiguous meaning ought to be dismissed. Many of our funeral customs are being weighed and found wanting by an age which is clamoring for a reasonable faith, sufficiently potent to re-establish shattered hopes and to direct a sane imagination.

The mystery of death still defies solution by science or pure reason. The only plausible answer belongs to religion. Hence men will beat a path to the door of that church which has positive and enlightened teachings to offer upon this ever-present and grim reality.

There is no experience which so harrows and rends asunder the emotions of the soul like death. Yet in the face of this, some of our modern funeral customs seem to perpetuate primitive and pagan ideas. One would most certainly expect, then, that reform in funeral usages and in the amelioration of the attendant sorrows and would begin with the clergy; but frankly, the palm goes to the undertakers. They are stepping in where the clergy fear to tread.

Early in the Christian era the church made provision for the burial of the dead. Graveyards were consecrated as "God's Acre." Decent burial meant a funeral service conducted by the priest in some church. Primitive Christian burial was simple and its costs were light. Only the wealthy and the great studied to display funeral pomp and lavish outlay. But increase of ceremonial and burial paraphernalia brought burdensome charges and scandalous oppression by ecclesiastics. The bier, pall and other appurtenances of a funeral were

church property. The usual cost of a casket was nominal, the expense being imposed by the church in the way of fees, masses and candles.

The arts and the civilization of the past witness to the fact that death has always exerted its peculiar influences upon human life and endeavor, distinct traces of which are discernable even in our day. Architecture might be cited as an instance. The philosophies concerning the hereafter governed very largely the building of the pyramids, the tombs of the Pharaohs of Egypt, and the Taj Mahal of India. The monuments, memorials, shrines, cathedrals, and mausoleums of our and other days were erected in the light of such teachings. Literature is redundant with many beautiful poems and hymns which, because of their tenderness and nobility, will still live when much else shall have passed away. They were born in the valley of the shadow of death, in the depths of human experience.

Methods of the disposal of the dead in our country have undergone many changes of a wholesome nature. But tradition and usage in funeral matters have always commanded homage and respect, and few indeed are they who have the courage to defy them. Not so many years back custom concentrated on paraphernalia and equipment which only tended to make funeral rights gruesome experiences. But today, happily, we are digressing from such pomp and display in connection with the burial of our dead, and are revealing the marks of an enlightened civilization which finds beauty and reverence in simplicity.

The sombre manner in which all funeral services were conducted always acted as an irritant to the tear ducts and as a lacerator of the heart. Everything had to be black. The widow was compelled to conceal her grief behind a heavy veil, although the better part of wisdom would have directed a saner procedure, especially in the heat of summer weather. The mourners, the undertaker, the pall-bearers—all were dressed in black. No person would think of attending a funeral in anything but black attire from head to foot. To appear at the obsequies in any other but the traditional attire was to be guilty of a breach of good form and to invite unfriendly criticism. The horses were black and the hearse was black. All this and more contributed to make a funeral the most doleful and melancholy function on earth. But fortunately, customs are not eternally fixed and rigid. The tendency in Christian communities, in recent years at least, has been to lessen the outward extravagances of mourning, as it ought be.

During the World War the Imperial German Government forbade the use of mourning clothes as a measure to maintain morale, fearing that the all but universal "going into black," due to prodigious army losses, would reduce the people's fighting spirit. In view of the aforesaid, it would seem that this is quite significant.

The old Greeks took their deceased, cut off the hair, tied it with a piece of string and hung it on the door to signify that the family was in

mourning. And this is possibly the origin of our custom of hanging crepe on the door of the house of mourning.

The duration of time between death and burial has always varied greatly. Among some people it was custom to keep the remains in the house anywhere from three days to months. In our country the usual time for burial is the third day after death. Tradition has it that this procedure was inspired by the fact that Jesus lay three days in the grave. But it would seem more practical reasons justify the three-day postponement of the interment.

The mysteriousness of death undoubtedly has given rise to the innumerable superstitions which have attached themselves to the burial of the dead. The custom of carrying out the corpse, feet first, is traceable to the early part of the seventeenth century. The reason for this seems to be that as a matter of consistency, man's exit from the world should be the exact opposite of his native posture as he enters the world. Some people still insist that the grave lie in the direction of east to west, with the head toward the east. Burial places are believed by many to be haunted by the ghost of the departed. Another practice, more abominable than the rest and still in vogue in some communities is that of the entire funeral procession encircling the block prior to proceeding to the place of burial. These hangovers from another day still enslave the mind of many people, who in this day of enlightenment ought to know better, especially if they profess the Christian faith.

Funeral sermons are of great antiquity. Funeral orations over Christian martyrs have been followed by sermons over the remains of eminent Christians of all denominations, whether founded in esteem, sanctioned by custom, or secured by reward. The rites held in connection with funerals ought to bring the peace and satisfaction that is so much desired under such trying conditions, but have we not known some preachers at such services who would not permit the opportunity to slip by to hold the sinner over the sulphurous fumes of hell, hoping thus to frighten the living into better ways? Desisting the appeal to already strained emotions is a lesson yet to be learned by many preachers in their conducting of this most sad and solemn service. Long drawn out services are harrowing; brevity here is a distinct virtue.

And what extravagances are practiced on the occasion of death! A working-man's family arranged for a funeral for the eldest son. An undertaker's bill for \$450 was incurred, the mother explaining that "it was the last thing we could do for our boy." Such strains of sentimentalism have cost untold sums and later privation, much of which could have been spared under wise direction.

Flowers associated with death and burial have their story too, though not a written one. Their language of emotion and sympathy seems to lend itself admirably to funeral uses. Perhaps a man cannot attend the funeral service because of work, so he sends a floral tribute with his card attached; or he wants to go to a

baseball game or to the matinee and a flower-piece speaks for him. Extravagance in floral tributes is not encouraged by religious teaching nor does it go without rebuke by the Roman Catholic Church. The rule of that church forbids flowers within the church edifice at a burial service. At present there is a slackening of the popular tendency to indulge in costly flowers at funerals. Only wide intelligence, purer artistic tastes, a finer example on the part of social leaders, and a united influence on the part of the clergy can bring in a better and more economic conduct of burial, and eliminate the vulgar desire for display and useless waste.

Our funeral customs need reforming, for some of them border on the pagan; they are death with new terrors. A funeral would seem to be essentially a family matter, and because of the circumstances surrounding it, simplicity and greater privacy should prevail. In the hour of bereavement when the grief-stricken family are to part with their dead, how cruel and senseless is that custom which necessitates public and ostentatious obsequies or calls for unusual display. How numerous is that morbidly curious throng that files past the bier to "view the remains" for the last time—and alas! too many look upon the deceased for the first time in their lives. Doleful hymns, long prayers, and sermons composed largely of pious platitudes on resignation are frequently ineffective in such an hour. A state of subdued excitement exists and the very atmosphere is oppressive. When the family most desire to be alone, they hear conflicting comments by the scores. And when "the family takes leave last" they must sense most keenly the morbid glances of curiosity of those who risk straining their necks lest they should fail to observe "how hard the bereaved are taking it." Not every funeral director is prepared to risk being misunderstood in asking everyone present to retire to an adjoining room so that the immediate family might take leave in privacy and alone.

Flattery cannot soothe the ear of death and a funeral conducted with all the pomp and splendor that vanity can devise, adds nothing

to the esteem in which one's memory is held. Sincere grief is retiring and is never comforted by display.

It is a good omen, therefore, that people of refinement are already beginning to set an example in the matter of simplicity. The reaction against the excesses of present-day funeral elaboration, which are fostered by coffin-makers and undertakers with the unquestioned consent of public usage, may come suddenly, and when it does come extreme simplicity will undoubtedly mark the interment of our dead.

The undertaker's task in no way affects the future happiness of the soul, but it does bear a vital relationship to the social and economic strains and well-being of those who are left.

Honest protest against the many abuses growing out of petrified custom or the commercialism which has attached itself to the common procedures which grow out of the experience of death, ought be voiced by the leaders in spiritual things, for ultimately they are the ones to whom it is given to exert the greatest influence for good through their contacts made in the hour of sorrow. It requires a courageous stand, and of whom might one expect that such a stand be taken sooner than of the members of the clergy? Ought not they quite naturally be the bearers of the most enlightened conceptions of the nature of man and his future hope and bring burial customs into harmony with them?

Our funeral customs perpetuate too many deceptions and illusions. When death has entered a home-circle, emotions are subject to almost inhuman abuse. Our best thought stands on a higher level than our actual practice, as many of our burial customs would show.

A Christian view of death and life beyond, earnestly preached and practiced, rather than an excess abundance of meaningless forms and lifeless ritual mumbled at the grave, is the only adequate heart-balm for the suffering and sorrowing in a weary land. Thus are opened the darkened windows of the soul to the delightful sunshine that streams from him who said: "Because I live ye too shall live."

HOW TWO PASTORS EXCHANGED FIELDS

A Simple and Convenient Way of Making a Change—If Everyone Agrees

HENRY H. BARSTOW

This is frankly the story of a personal experience. A year ago the writer was pastor of the Calvary Presbyterian Church in Auburn, N. Y. Now he is occupying a like position in Union Springs, N. Y. The former pastor of the latter place, Rev. George E. Davies, is now at Calvary.

It all came about in a most natural way. He, a relatively young man, desired a more active ministry, which Calvary offered. I, somewhat older, had for some time felt the wisdom of

seeking a less strenuous field. Any minister past sixty knows the obstacles in the way of such a move.

A special joint meeting of the Session and Trustees of Calvary was called in May of last year. The whole issue of a much further extension of the pastoral relation was thrown wide open, reasons stated, and their cooperation requested in the task of finding a place for me and a pastor for them. The idea of an exchange somewhere was presented and met

with general approval. A joint committee was appointed to work with me, to report as soon as anything definite appeared. It was made plain that I was not resigning at that time. It meant simply, after fourteen years of work together, that I felt the time had come to make the change proposed. They were very fine about it and appreciated the frank way in which the issue was raised. Their attitude was, "Nothing done whatever until you are taken care of."

The next week a circular letter was sent out to the whole congregation covering the same ground and making perfectly clear the situation and all its implications. Nothing whatever was said in the pulpit. The committee went to work at once. Two or three different moves were made but abandoned for good reasons. Finally two of the committee heard Mr. Davies in his own church which is about ten miles from Auburn. We had been friends in the same Presbytery for years but I had not thought of him until they spoke of him to me. I approved fully.

Mr. Davies also approved the proposition heartily. The crucial test of course was to secure the approval of the congregations, a task made more difficult in that Mr. Davies also served another smaller church near the one at Union Spring. Three congregations had to be satisfied. In fact the condition was at once agreed upon by all concerned that unless all approved nothing would be done.

The committee at Calvary recommended Mr. Davies to the boards, also that after Summer vacation an exchange of pulpits for two Sundays should take place so all could have full

opportunity to hear and judge. The people were taken into complete confidence at every step. In fact Mr. Davies and myself sent out a joint letter, signed by both, to the three congregations stating the proposition and expressing frankly the hope that it might be unanimously approved. A date was appointed for a congregational meeting and a vote at the same hour by all three congregations in their own churches, in full accordance with the customary and legal procedure of Presbyterian Churches in such matters. The utmost care was taken to have everything done in perfect order.

The reaction of the congregations was most satisfactory in every respect. Many most touching parting expressions came to both of us of regret and sadness. But when it came to the vote approval was unanimous in all three churches.

The usual formal meetings of Presbytery, installations, farewells and receptions ensued. Now, after three months, we find ourselves fully "settled" in our respective fields. Moving was done by one truckman working both ways. In fact, at present writing, the situation bears all the marks of a very definite answer to the many prayers for guidance that daily accompanied each step. There were plenty of anxious moments. That is all past. The result stands its own justification. The outlook is most satisfactory. No time was lost in "candidating" or any of the other customary embarrassments of a vacant pulpit. Work was uninterrupted. Readjustments have been rapid and relatively easy. We commend the method to the consideration of other churches and pastors.

A SUNDAY SCHOOL RECOGNITION SERVICE

RICHARD K. MORTON

Organ prelude.
Processional hymn, "Onward Christian Soldiers."

Call to worship:

O magnify the Lord with me, and let us exalt His name together. For he is the Lord our God; and we are the people of His pasture, and the sheep of his hand.

Doxology.

Invocation:

O God, Thou art the Fount of wisdom, yet will descend to our ignorance. Thou art the Source of all strength, and yet wilt visit us in our weakness. Make us willing followers, that we may become leaders for Thee. Make us faithful pupils, that we may become teachers for Thee. As we bow before Thee in worship today, we ask Thy special blessing to rest upon all those in places of leadership and responsibility who guide young lives and interpret Thy life and truth for them, preparing them for constructive, happy, and abundant living.

The Lord's Prayer.

Young people's choir selection.

A Responsive Service:

Minister: I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away.

People: He that abideth in me, and I in him, the same bringeth forth much fruit.

Minister: Herein is my Father glorified that ye bear much fruit.

People: Jesus said, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

Minister: Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

People: Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Minister: And whoso shall receive one such little child in my name receiveth me.

People: But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Minister: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

People: Come, ye children, hearken unto me: I will teach you the fear of the Lord.

Minister: Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me.

People: Teach me thy way, O Lord, and lead me in a plain path.

Minister: Hear, O Israel: The Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might.

People: And these words, which I command thee this day, shall be in thine heart, And thou shalt teach them diligently unto my children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up.

Minister: When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God.

People: The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers.

Minister: Go ye also into the vineyard.

People: Give an account of thy stewardship. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly. Be ye followers of God, and walk in love.

Young people's choir selection.

Scripture lesson: I Peter 5:1-11.

Pastoral Prayer.

Offertory and Announcements.

Hymn, "O Master, let me walk with thee"

Brief addresses by the Sunday-school superintendent and heads of the chief departments.

Brief sermonette by the pastor on the theme, "The Sunday School: Its Place and Its Functions."

Selection by the Sunday School Chorus.

Service of Reconsecration (for teachers and officers, who are asked to come forward, to be addressed by the pastor).

Minister: The Sunday school is an organic and a vital part of the Church. It seeks to recruit the young people for the Church, and to train them for its tasks. But above all it strives to imbue them with the spirit of the Master and saturate them with a knowledge of

His words and teachings, rightly interpreted for constructive living in this age. You have been laboring to this end.

But the task is not only yours—it is also mine and the congregation's. It is a matter of concern to all parents and friends of children that they be trained up effectively in the nurture and admonition of the Lord. It is necessary that they be rooted and grounded in the faith and given the best possible preparation for abundant living.

You, having accepted posts of responsibility and leadership, are challenged to discharge your duties with love, enthusiasm, skill, diligence, and consecration, bringing to your school radiant and confident faith, love of the children, and love of God. You are to bring to your tasks an understanding of human life and of the conditions under which people are living today.

You have covenanted with God, with this Church, and with these parents and friends to aid in the growth and enrichment of these lives, for the Master's sake.

Do you reaffirm that covenant?

Teachers and officers: We do.

Minister: The members of this church will please rise. (And after they have risen) This church is dedicated to the cause of Christ and especially to the edification of young people, for whom we should all exemplify and interpret the Christian life. We are challenged on this day to covenant with you, our teachers, in the great task which is yours. We shall respond to your call for help, and shall lend you every encouragement. Do we all so promise?

Members of the congregation: We do.

Minister: Let us pray: O God, reconsecrate the hearts of these teachers and officers, and awaken the members of this church to their needs, responsibilities, and difficulties of their task. Help us all together to work for the wise instruction of young people, that they may come to love Thee, to desire knowledge of Thy Word and Thy way, to seek to follow their Master, and to determine to practice the Christian way in their lives. Grant, O God, that we may be diligent in our work, and steadfast in our discipleship. Bless all these teachers and members, and give them a new sense of the importance of the Sunday school and of the winning of young people for Christ. In His name and for His sake. Amen. Recessional Hymn, "O Jesus, I have promised." Benediction.

Postlude.

CAN ADULTS BE EDUCATED IN RELIGION

ELWOOD HAINES

Department of Religious Education of the Protestant Episcopal Church

SOMEONE has spoken of the uneducated adult in the Church as the "dangerous adult" who accepts church teachings from association rather than from conviction, and approves of those teachings because they are in

accord with what he thinks other people ought to do or to be. Certainly a grave problem before the Church is the amazing and contented ignorance of her adult membership. Dr. Albert Schweitzer, in his book, "Out of My Life

and Thought," refers to the modern renunciation of thinking as spiritual bankruptcy. Furthermore, the churches are doing little intelligently to stir up aggressive thought along religious lines. They are bluffed by the common plea on the part of adults that their lives are too occupied—an up-to-date way of saying that they find religious thought distasteful. Adults will applaud the clever preacher who does their thinking for them, but they will refuse consistently to be exposed to any system of education which will form a groundwork for their own thinking. The average church is engrossed in training the coming generation, and for the responsible member of the present generation offers no more than the desultory Bible Class. Yet it is this present generation of adults which has brought on the world debacle by its own moral mistakes, and is forever blocking or undoing the work of the Church School. We are building on sand if we suppose that we can scrap as unsalvageable the misguided parents of today to play with the roseate dream of the nobler leadership of tomorrow. Churches are in great confusion about adult education. The subject, to quote Dr. McGregor, the Executive Secretary for Religious Education in the Episcopal Church, is a "great, rich jungle through which no survey lines have been driven." Until the churches can effect a plan that is both challenging and sound, her prophets will be but voices crying in the wilderness. Such a plan must take into account the inadequacy of the past methods in Church Schools as responsible for present-day adult attitudes. It must also have clear-cut objectives which bear upon current misbelief and unbelief, the common neglect of our Christian heritage, and the reasons that lie at the root of the collapse of our social order. It must grapple with life as it is, and try to construct on the ruins a practical Christian philosophy.

The approach to the adult must be studied quite as carefully as the plan; for the best program will be futile unless the individual for whom it is intended can be reached. Perhaps our commonest mistake is that of setting-up an educational scheme and then issuing a general summons or appeal in the hope that the adults will flock to it with enthusiasm. We fail to make use of existing facilities, such as the services of the Church. Here it is possible to reach the largest groups of people at a given time. To vitalize the worship experience of such people would be the greatest educational service we could render. When services are poorly conducted and essential details are overlooked, when choirs sing badly or too conspicuously, educational crimes are being committed. The sermon is the clergyman's chief medium for instructing and inspiring his people. How many clergy, through lack of time for preparation and study, lack of purpose and plan, abuse this sacred privilege! The service itself is rich in opportunity for education. Many Scripture lessons, and particularly the psalms and hymns cry aloud for explanation, or application by an apt phrase to conditions of present-day life. Or, in the course of the

service or afterwards, people can be pointed to a book or pamphlet bearing on the theme of the service, made available on a reading-table or reviewed in the church bulletin. Some clergy have tried with success the device of giving a five-minute instruction each Sunday before the sermon hymn. The point of all this is, that on Sunday morning or evening our people are present in goodly numbers, relaxed and in a listening attitude. The educationally-minded minister, knowing somewhat of their crass ignorance, will make capital of this chance.

Any gathering of people for any purpose, other than that of worship, constitutes a field for education. Any activity engaged in under Church auspices is, in itself, an approach, whether it is the preparation of a missionary box or the cleansing of the altar vessels and linens. The organizations of a church can be real educational forces in congregational life. Only too often the minister fails to recognize his own teaching responsibility with regard to them, with the result that they degenerate into smoke-fests or gossiping sewing-circles. Teachers in the Church School and every-member canvassers are volunteers for special and difficult types of church work: they, too, should be exposed to profound educational influences. Every society or group, permanent or temporary, should be included in our plan for the careful nurturing of our adults in the Christian life.

Mercifully, the day of the adult Bible class, of the old, informational type, with its ambitious campaigns for an ever-increasing membership, is nearly over. Likewise with the mission study class, where some devout member explored bookishly and at tiresome length the horrors of Hinduism or the uncouth charm of the American Indian. But there is a demand today, not apparent on the surface, for the small study group based on common interests and needs. The problem is not so much one of personnel as of attractive and attracting leadership. The day is swiftly dawning when men and women, like Plato's pupils, will flock to the person who knows something and has the gift of imparting what he knows. Let the audacious parson, then, pin his faith no longer on the "open" type of Bible class which he crowds into an over-busy Sunday morning, or consigns to some layman who leans on the security of a Bible quarterly. Let him delude himself no longer that his mission study group is becoming fired with new zeal for the missionary cause. Let him consider the value of gathering about himself a small group of potential educators with personality, imagination and spiritual depth and insight, for the purpose of training them to become adult educational leaders in his church. Once they are equipped, there will form naturally about them with a little direction on his part, groups of other people who will explore with them the interpretations and the applications of Christian truth. Parent groups, for example, composed of parents of growing children and not maiden aunts and grandmothers, will welcome a short-

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The Editor's Columns

A Post-Mortem Meditation

A FEW nights ago a minister sat with a bereaved family in the reception room of a large city hospital. The patient had suffered and died from a rare disease that baffled all the attempts to help. The surgeon was quietly talking with the family. He appreciated their sorrow and was fully sympathetic. Quietly he asked if they would permit an autopsy. Some of the family rebelled. They couldn't stand that. It was too much to expect. They had suffered enough.

But others saw the reasonableness of the request. The physicians were baffled, and they wanted to know really what was the matter. A post-mortem would be of much assistance. One could note how eager they were to solve this mystery. They wanted to push back the barrier just a little more. There was something out there that might save other lives, if they only knew. Would the family be willing to help? Some were unmoveable; others were agreeable.

Finally, all consented. The doctors found what they wanted to know. The next time they could face this disease, and possibly save a life.

The minister went home thoughtfully. Here were these men—willing to experiment, eager in their search for wisdom. Here were some hindering.

Are there not some "dead spots" that would stand a like process? Of course, sacrifice is involved, but how else is mankind to march on?

This is not an argument for autopsies—but does it not raise the question in a minister's mind of what is involved in a search for truth?

—Gordon W. Mattice.

Trick Flying—Dangerous Flying

WE WERE at the airport gathered about the large front window of the office which looked out over a then cold and wind-swept landing field when we heard the throb of a low-powered engine.

A light machine was rolled out across the apron, faced into the heavy wind and prepared to take off. The group of pilots jokingly commented on the insanity of trying to fly a low-powered ship in the heavy wind, but in spite of the quips the little plane pushed her nose into the near gale, staggered around a bit uncertainly and took off into a wind that almost made the ship stand still in the air.

Then the talk drifted to other planes and at the mention of one particular make several of the more experienced fliers of the group became vocal.

"There is one tricky ship," said one. "You

never know when it is going to drop right out from under you and leave you up stairs all alone, by yourself. Its lines are sweet, it's racy in its take-off but like all tricky jobs it is not everyone who can keep the thing going on an even keel, or bring it safely back to land in as good shape as it was in when he took off. Why anyone should want to go in for that type of an uncertain, tricky layout is one too many for me."

And had he been talking about, not airplanes but rather the sensationalist in a field of flying, I would have had no difficulty in following his argument, for to me it appears a wholly intelligent point of view regardless of the field of application. Tricky parish craft are just as liable to leave one upstairs all alone as any other.

The Catalogue of Horrors

AND the little circular plumped its salty self on my desk this morning and stirred up a generous quantity of gypsy blood that is wont to run hot through my aging veins, blood that I must deliberately and continuously fan to keep cool.

Nor is it the dream that it rouses in one not appreciably averse to the slap of the sea at the bow and the tang of flying spray that intrigues but the utter frankness of its story, a frankness which loses little of its noble charm even with the dire neglect which has marked its course these last few years.

The folder says, "There is little either luxurious or yachty about the Wander Bird or her voyage. Quite probably there is no finer deep-water vessel afloat; it is certain that she is fast, comfortable, easy to handle and wonderfully able. Yet there exist truly minor sea terrors of which it is well to know in advance. There are few stomachs, for instance, which cannot be upset early in a cruise by an ocean really trying to be nasty, and during any Gulf Stream crossing there may be days which will reduce an entire crew (composed of the landlubbers who sign up for the trip) to highly competent cursing of the sea, all pertaining to it and themselves for venturing away from the soft comforts of home. Then too, Wander Bird" crew does all of the ship's work except the cooking and while most of the work is interesting and often exciting there are policing jobs which are not so romantic."

"This catalogue of 'horrors' is mentioned seldom by sailors because they know such things constitute a small price to pay for comradeship, color, action and the high adventure of sails and salt water."

There is no activity without its peculiar stamp of "grief." No profession without its own "sea terrors." No occupation without its "catalogue of horrors." No one knows that with greater certainty than the minister, but like the sailor we rarely speak of it, possibly for similar reasons. However, the better part of sane wisdom indicates frankness in seeking others to join us, at least as much frankness as the master of the good ship *Wander Bird* used. That type of unadorned frankness actually adds to an appeal and has yet, for the very first time, to leave one uncertain as to the integrity of the solicitor or the honesty of his proposition.

A Few Words From the Pastor

1. Asking pagan philosophers to reveal the secret of life will be to demand figs from thistles.

2. Age is more a matter of attitude than glands or arteries.
3. The materialist charges religion with painting life white over a black background of hopelessness, but religion answers that materialism paints life black over a white background of faith.
4. Evil prevents effective prayer in some lives while prayer prevents evil entering others.
5. "Clean hearts and rights spirits" are caught rather than taught: they are spread less by precept than by example.
6. Liquor leaves an unbalanced budget, an unbalanced home, an unbalanced social order, and unbalanced men.

—Charles F. Banning.

FROM MY READING

We have mastered the secrets of Nature but we haven't learned to master the intricate workings of our own hearts.

To increase the world's wealth rather than to elevate its standards is our aim.

Things are in the saddle and ride mankind.

We have a strange idea that if we are only on the gallop we're doing something.

'Tis time, surely that we grow wise when all the world grows mad.

Even the Holy Sacrament, the Church's feast of fellowship and love has been made a feast of exclusiveness.

Deeper than any strain of sin is our likeness to Him.

If we stopped arguing about Christianity and just started out and lived it, most of our doubts would disappear.

The vital thing, however, is not God's name but His nature.

Salvation is not believing something but becoming something. Family prayers never atone for family friction.

There are sins of the spirit as well as of the flesh.

The fool hath said in his heart there is no God, and the man who says in his heart there is no sin is just as big a fool.

He was troubled far more about hypocrisy than He ever was about heresy.

Civilization is only possible in a society where most people are sincere.

Strange things oftentimes take refuge in the twilight of truth but the surrounding dimness hides them.

I may be illiterate and men respect me. I may fly into a blast of rage and men forgive me. But if I am double-faced they will despise me.

Consider, further, the sin of neutrality.

The class of people whom He condemns most severely are those who do nothing.

The only thing He ever cursed in all His wonderful career was the fig tree that was unfruitful.

Self-respect is usually ninety per cent self and ten per cent respect.

There are foreign lands with towns that haven't even got a post office. But in all the wide world where is there a town without a church?

In a little town not far distant there is a beautiful Colonial chapel with a rooster crowning the steeple. I asked the Rector what the rooster symbolized and he did not know. Why are we so childishly afraid of the Cross?

The protestant church needs nothing today more than it does some form of the confessional. Multitudes are just aching to unburden their hearts to some one.

There is no vicarious way to perform any of the great functions of life.

To be a Christian means not a creed, not a conduct, not a character: it is all three combined.

I cannot find a single passage in Scripture where God asks of any man anything more than simple faith.

We bring to the altar the things for which we have no use.

It will be a happy day for the church when she gets over her foolish craze for numbers.

I wonder if we realize how antiquated and shelf-worn and stilted our pulpit language often is.

From a worldly standpoint our work is petty.

I have heard it said that religion begins to leave us the moment we start discussing it.

Heresy trials are an abomination. They are of the Devil.

The mind that carries much sail requires heavy ballast.

Self-satisfaction is due to self-ignorance.

—J. M. R. from "*Seen From My Pulpit*," by Malcolm James MacLeod, D.D., Collegiate Church of St. Nicholas, New York City. Fleming H. Revell Company.

WORKABLE CHURCH PLANS

CHRISTIAN F. REISNER

1. How much of a Pastor's time should be given to advancing the financial and social life of the church?

Asked by Rev. Francis Foulke, Lake Beulah, Wisconsin.

The Financial Life:

(a) A distinguished business man active in a suburban Lutheran church said to me at luncheon recently, "Our budget was only \$5,000 and we had a constant struggle to meet it. We then taught and urged tithing until a goodly number of our members practiced it. Now we have great ease in raising over \$10,000 and we always have money in the treasury." That is the best answer to the problem. The pastor may profitably teach setting apart 1/10 of one's income for the advancement of the Kingdom.

All money-gathering should be made a spiritual service. During an early pastorate I solicited a young lawyer for a contribution. He handed me five dollars. I remarked, "Some other time I will call on you again." He replied, "Well, when I have some more money to throw away I will give it to you." As quick as I could move, I handed him the five dollar bill and said, "You keep this money. I would not touch it if you believe it is thrown away when given to the work of the Lord." He apologized, returned it humbly, and learned his lesson.

At another time a bank gave me only five dollars. I went to the president and said, "That small amount from your great institution shows too cheap an attitude toward the church. Either give more or keep this. He saw the truth and increased the gift. I do not even permit givers to use the word charity in connection with money given to the church.

I prefer offering the prayer before the "offering" is taken in a church service. It gives the atmosphere a spiritual flavor that makes the giving a real spiritual exercise.

Certainly the pastor should organize his church finances. Some seminaries show a lack in failing to give a course in business management. Few churches have men who are sufficiently gifted as leaders to effectively handle the finances. They can, however, be developed. Certainly it is necessary to train the Every Member Canvass visitors. They will go out as partners of the Master and make a memorable spiritual impression.

The Social Life:

(b) This is an important function of the church. Since depression days have curtailed staffs, it is increasingly incumbent on the pastor to direct this activity. At my first church I found a neighborhood dance hall was taking all of my young people from me. We organized a Social Club that met every other Friday night. We had such a good time that the dance hall closed. That led me to write "Social Plans for Young People," which contains 354 plans.

In New York it is exceedingly difficult to

rally the people in the fall. One year I appointed three committees and divided the membership into three groups. Each month one group put on a social and vied with the other to see which gathered the most people and gave them the happiest time. It was remarkable how much ingenuity and originality were displayed.

For years I appointed three couples to act as "Hosts" after the midweek service. They served light refreshments and saw to it that everyone became acquainted.

When my son and I visited Norway, we were surprised on Sunday evening to find the regular church service interrupted while coffee and cakes were served to everyone in the regular worship auditorium. It created a delightful friendliness that made the meeting happier and more impressive.

We find it exceedingly helpful to have a free supper for the whole membership at least once a year.

2. To what extent are revival meetings, etc., an assistance, or benefit, or detriment to steady pastoral work?

Asked by Rev. Francis Foulke, Lake Beulah, Wisconsin.

The Oxford Group movement decries the old mass movement revival. It stresses the necessity of winning folks one by one. That method needs re-enforcement but the popular crowd revival is not outdated.

The mass method has been employed since Jesus preached to the five thousand. Imagine how futile Wesley's work would have been if he had not moved the great crowds. D. I. Moody and Billy Sunday further illustrate this method. Many people are moved only in this way. The emotions must be reached to help people do what they know ought to be done.

It is exceedingly difficult to hold mass revival meetings nowadays. They will return to my custom to conduct from two to five weeks of special meetings. They were carefully organized. They closed with a "drive" for church members, and as many as two hundred and fifty were received at once time. Of the Pentecost revival it is recorded, "And the Lord added to the Church daily." (Acts 2:47.) The methods are described in my book, "Disciple Winners."

I still hold special meetings with different plans. This year I had Dr. Charles L. Gooden for a week. We held fourteen cottage prayer meetings the week before.

Such special meetings do several things. They drive the pastor to tune up spiritually. They spur officials to measure up to responsibility. They warm the hearts of the members. If properly directed, they will persuade many hesitant ones to come out clearly for Christ. They will reinforce the fact of supernatural power open to the church.

CHURCH METHODS

The Pastor in the Month of June

Many a pastor feels that the tide of church life is rapidly going out when the first of June comes around. He begins to think of his vacation. To plan fishing trips and automobile journeys. Very often he becomes convinced that there is little more that he can attempt to do in the church until the fall.

There can be no doubt that the vacation season is here to stay and that it is bound to effect our church life. Many churches are at present working on a nine-months' schedule and others on an eight-months' schedule. They do little from the first of June to the first of October.

While it is useless, of course, to try to work against the tide it may well be that what is called for in our time is not the abandonment of a church program during the summer but the adjustment of the church to new conditions. It is very possible that we shall find that a right use of the summer season will make it in many ways the most profitable period of the church year.

At any rate, instead of feeling that the month of June is a time to let down, the pastor of a church may think more wisely of it as a time for putting into effect a program which will last through a large part of the summer.

The paragraphs in this section are devoted to opportunities which confront the pastor in the month of June.

Children's Day

One of the outstanding days in June by long custom is Children's Day. Preparations for Children's Day should be made long in advance. In an increasing number of schools, Children's Day is the day used for the promotion of pupils from grade to grade. The advantage of using Children's Day over Rally Day for this purpose is that it coincides with the time of promotion of pupils in the public schools. Furthermore Children's Day usually marks the peak of the Sunday School year. The attendance on that day is one of the largest, both of pupils and of fathers and mothers. It is possible to work out on such an occasion impressive promotion services. It is not necessary that the pupils who are promoted should immediately go to their new departments. The present organization of the school can be maintained until fall. In other words, the pupils are actually promoted in June but they move up in the fall.

Very frequently the Children's Day exercises are too light and trivial. They often consist of a few recitations and songs and drills. Programs of this sort have no real relation to the regular Sunday School program. Moreover, the time of the Sunday School for two or three weeks is often used up in preparing the Children's Day program.

Pastors may very well advise the Sunday School to use Children's Day as a kind of

exhibit of their regular work. Why not use the songs that have been learned during the year? Why not present publicly on Children's Day a Beginners', Primary, Junior and Intermediate program?

In one church known to me the Beginners met on the platform of the pulpit on Sunday morning and a Beginners' worship service was conducted. It was not done in any self-conscious way. The little boys and girls went through their part quite unconscious of the congregation.

After the Beginners, the Primaries had a service and after the Primaries the Juniors. When the Beginners had finished their worship service, those who were being promoted were led through an arch where they were met by the Primary superintendent and welcomed to the new department. In like manner, when the Primary service was over, the older Primaries who were to be promoted were led through a higher arch and welcomed by the Junior superintendent. The Junior promotion took place in the same way, and they were led through a still higher arch and welcomed by the Intermediate superintendent.

Rather than spend a good deal of time in learning new songs and recitations, why not have the school give a kind of demonstration of the sort of work that it is doing all the time? Many fathers and mothers have not the remotest idea of what the school is trying to do.

—J. Elmer Russell.

The Origin of Children's Day

Whence comes Children's Day? Its origin is historic for Disciples of Christ, and though the story has often been told it will bear repeating.

Back before 1880, though there was long-continued agitation for the sending of missionaries to the foreign field, Disciples of Christ had as yet no representatives there. Societies were organized for that purpose, but for lack of funds no missionaries had been sent.

In the convention of 1880, however, Dr. J. H. Garrison, late editor of this paper, chose as his theme for an address the obligations of our people in this regard. And he told a story of his two small sons and a niece, who had heard him pray at family worship that funds might be forthcoming, and who came to him shortly thereafter with a little bag of pennies and nickels, totaling \$1.13. "Here," they said, "is all the money we have. We want it to go for the people who have never heard of Jesus."

"Brethren, what will you do with these children's offerings?" was the challenge of Dr. Garrison to the convention. And out of that dramatic question grew the decision that a certain Lord's Day should be designated as Children's Day, and that all Sunday Schools be

called upon to contribute funds to send missionaries.

Here is the origin of Children's Day. Fifty-one times the day has been observed, and the fifty-second day falls on June 5 this year. Here is a story that might well be told in every school this year, that children and adults today might be moved to give as generously as did the three children of half a century ago.—*Christian Evangelist*.

Children's Day Service Registration

The service for Children's Day is made unique at The Wooster Avenue Reformed Church, Akron, Ohio, in that every man, woman and child registers at the chancel railing as he or she enters the church. There is a special book provided, over which is placed a poster with these words, "With you rests MY reputation." The upper portion of the poster bears a cross.

The offering in this church on Children's Day, like in many others, is devoted to maintaining a fund for the training of Young People.

A Chapel Dedicated to Children

Wandering around Dartmouth recently, we went into the parish church. It is a fine, spacious, old building. In one corner we saw a little chapel dedicated to children. Right in front there is an altar, upon which is a little wooden cross. Over the altar there is a picture of the boy Jesus, and lambs. Over the picture, and below are the words, "All things bright and beautiful, All creatures great and small, All things wise and wonderful, The Lord God made them all." On the left, hanging on the wall, is a well-known copy of the Child Samuel, with clasped hands, praying. In front of the altar is a kneeling stool, with a brass plate stating that it is "In memory of Sydney Hawke, aged seventeen."

On either side of the plate there is a printed form of prayer. "O Holy Jesus, most merciful Redeemer, Friend and Brother, may I know Thee more clearly, love Thee more dearly, and follow Thee more nearly day by day. Amen."

Close by the side, there are some bookshelves, with a number of books on missionary topics, and a copy of John Bunyan's *Pilgrim's Progress*, all of which had the appearance of being read. A notice asked that the books when read should be replaced and a little prayer said. The children were invited to bring flowers and place them under the bookshelves, but we did not see any either there or on the altar. The church is open all day so that children may go and read and pray. Doubtless there are many adults who offer up a prayer as they visit this chapel that God may bless the children.—*J. E. Shepherd, in The New Chronicle*.

Handywork of the Children

Next Sunday our children will have the opportunity of presenting some of their work to their parents and friends, in the morning worship. The plan is as follows: The Bible School

will meet at the usual hour, 9:30, adjourning to the main auditorium at 10:30.

Department principals and teachers should arrange to close their work promptly.

The program in the sanctuary will be as follows: Recognition of the Cradle Roll babies. A short program by the Beginners' Department. The presentation of the Primary Department. A number by the Junior Department. Parents and friends please come promptly at 10:30.—*White Temple News, San Diego*.

Children's Day Pageant

Every one will want to see the pageant, "The Golden Chord," which is being rehearsed for Children's Day. Here is a pageant that will appeal to all ages. At the opening of the pageant, Mother Church appears seated on throne between tall baskets of flowers. She is depressed. Education enters at her bidding. Mother Church prepares Education for his journey across the Streams of Indifference and the River of Selfishness into the kingdoms of this world, which are to be transformed into the Kingdom of Heaven.

There is no bridge on which Education can cross, and so, in a pretty bit of pantomime, a bridge is supplied by the children who weave a cable out of their jumping ropes.

As education goes upon his long journey five little gift-bearers arrive with presents from the Saints-Gone-Before. St. Francis of Assisi sends a bird. Tyndale a candle, "In memory of his prison days when he 'found it wearisome to sit alone in the dark.'" The Wesleys send a song on a scroll. Florence Nightingale sends a cup with a small red cross upon it, and Livingstone of Africa, sends a small golden heart with a ruby set in its cleft. These gifts from the Saints-Gone-Before encourage Mother Church for the task still confronting her and her children. Education, after he has entered upon his long journey into the kingdoms of this world finds many obstacles in his way. Temperance, Plenty, and Friendship are sent to the aid of Education. The children sing them on the way.

Education returns for help. The people are afraid of Peace. Ignorance has made hosts of people deaf to the words of Temperance. Plenty can not make them understand that there is really a share of the world's goods for the family of every man. They are afraid to follow Friendship back and forth across the River of Selfishness.

Mother Church calls upon those trained in her schools and colleges, announcing to them that "the day of your service is at hand." Young people dressed in cap and gown (or otherwise to represent students) come up for the help of Mother Church. As they go off to their new conquests they are followed by the prayers and the giving of the congregation.

This beautiful and inspiring allegory is supported by an excellent collection of music—mostly hymns, familiar to the people and easily sung.—*18th Street M. E. Church, New York City*.

Mothers' Club Organized at Dover, N. J.

In order to carry on work similar to that of the public school Parent-Teachers Associations, a number of mothers of Church school pupils of St. John's parish, Dover, the Rev. Theodore Andrews, rector, were organized into a Mothers' Club a year ago. Such subjects as education, missions, and the girl and boy problem are dealt with at the monthly meetings, at which there is usually a special speaker. Over half the parents of the Church school pupils have been at one or more club meetings. A recent project that met with great success was a parents' supper, at which about eighty fathers, mothers, and children sang well-known songs and hymns and heard the invited speaker, the secretary of the Morris County Y. M. C. A.—*The Living Church*.

A Sunday Scrap Book

A Sunday scrap-book is a source of almost unlimited pleasure and profit to children who can read and write. The book should never be brought forth except upon Sunday, though the materials should be gathered during the week. These consist of a fair-sized scrap-book, paste or mucilage and brush, illustrated papers or magazines from which pictures can be cut, a pair of scissors, a Bible and a concordance.

Select a picture and cut it carefully from the paper; paste it neatly into the scrap-book, somewhat above the center of the page. Then, by aid of the concordance, select a verse which the picture suggests, and write it neatly below the picture, adding the chapter and verse from which it is taken.

Comic pictures should be excluded, and such as are manifestly unsuitable. Yet it is surprising to see how large a number that a young person would select are capable of Scripture illustrations.

A boy of twelve lately chose one of Frederick Remington's, representing a scout upon a rearing horse.

After pasting it in his book, and with the aid of the concordance, he wrote beneath the picture the following:

"A horse is a vain thing for safety; neither shall he deliver any by his great strength" (Psa. 33:17).

Another was a scene in a hospital ward. A poor boy in a bed, several poor people standing by, and the physician and nurse in attendance. Under the picture was written:

"The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness" (Psa. 41:3).

A party of children wearing snow-shoes. Verse: "He giveth snow like wool. He scattereth the hoar frost like ashes" (Psa. 147:16).

Again. A picture of a fair English mansion, with pleasure grounds. This was called "The Mansion House." Instantly the boy exclaimed: "I know the verse for that: 'In my Father's House are many mansions; if it were not so, I would have told you. I go to prepare a place for you'" (John 14:2).

This employment cultivates the imagination; the hand gains skill. Great facility is obtained

in finding Scripture references, while the verses are unconsciously committed to memory.—*Selected*.

One Child's Worth

A cartoonist can often tell much in a picture. One such tale is told in a picture of a pair of scales on one side of which are piled up all the material achievements of our modern civilization, magic machines, locomotive and steamship and airship, telephone and radio, skyscrapers and all the gorgeous palaces and cloud-capped towers of our splendid cities, and in the other scales reposes a baby and the baby tips the scale. The picture is true. All that material achievements and splendor could not make that baby or a single blade of grass, but the thought dormant in and represented by the baby created all that civilization. "One ruddy drop of human blood the surging seas outweighs," and one child weighs more in the scale of worth than all the continents and seas and stars. This fact should enter into all our civilization in manufacture and trade, government and education, wealth and wisdom, state and church more deeply than it does. Jesus "called to him a little child, and set him in the midst of them," and that is where we should set the child, "in the midst" of all our affairs. Build the city and state and church around the child, safeguard the child, for it is worth more than all our cities and material wealth. That child will build the future and as we train it today so will be our country and whole civilization tomorrow.—*The Presbyterian Banner*.

A Spiritual Adventure

"The happy Christian home means life more abundant and therefore more efficient."

"Real comradeship and fellowship in the home make a greater man and a stronger, more tender woman."

"The wellspring of efficiency comes from a good home. When you break it up, personal efficiency is impaired."

"Marriage is a great spiritual adventure, and should be disciplinary. There is no soft way to build character. Incompatibility means an unwillingness to build character through discipline."

"The pride that is unwilling to start at the foot of the ladder facing a great adventure with a girl willing to go through with it and feel the unity and integrity of the home, is fatal to happiness—for luxuries soon become flat and pale."—*Dr. Robert L. Tucker, in the Indianola Pantagraph*.

A Glimpse at a Home

I found an illuminating paragraph in that stimulating book by Elizabeth Harrison, entitled, "Study of Child Nature." The particular paragraph belongs to all the ages, but it does seem to be peculiarly modern. It reads thus: "Two little girls in my kindergarten were once telling of a quarrel they had had the afternoon before with a playmate. One said: 'When I got home I told my mamma, and she said she wouldn't play with little girls who quarreled so, if she were in my place.' Then turning to her

companion she added, by way of confirmation of the justice of the decision, 'So did your mamma, didn't she, Josephine?' 'No,' answered Josephine in a low tone and coloring slightly. 'My mamma said if I had been pleasant and unselfish we would not have quarreled.' The first mother merely defended her child, laying the blame of the common fault elsewhere. The second mother carefully pointed out to her child the cause of the quarrel, not of that quarrel only, but of all quarrels. One of the great benefits of logical training is that each new glimpse into cause and effect applies to all after like experiences."—*The Augsburg Teacher*.

For Mothers to Think About

That one of the princely givers who has given large sums to missions, when he was asked how it happened that he made such large gifts, answered, "It didn't happen; my mother taught me to give when I was a boy and now I simply have larger amounts to give."

That Cyrus Hamlin, the great founder of Robert College, said that his mother made a missionary out of him by teaching him to make self-denial gifts for the education of a heathen boy.

That Alexander Duff said the beginning of his missionary interest was in the showing and explaining of missionary curios in his home on Sunday afternoons when he was a very small boy.

That it was the habit of David Livingstone's mother to read missionary books to him on the long Sunday evenings in their home in Scotland.—*Selected*.

Cradle Roll Day in the Sunday School

This is one of the most important phases of our work. If we can teach the child before he is three years of age to love the church and create within his heart a desire to attend its services it will be much easier when he grows older to keep his steps in that path. Many parents have been led into acceptance of Christ as Lord through children in the Cradle Roll Department. When a child has hold of his parents' heart strings, he can lead them to Him who made the child a symbol of His Kingdom. Our churches are coming to realize as never before that it requires higher talent, greater capacity, more genius, more full mastery of knowledge to teach children than adults. Mastery in the knowledge of religious sympathy with Christ that makes us really interested in His mind and will is best tested by capacity to lead and minister to childhood. The workers in this department have wrought a great work and we assure them that their efforts have been fruitful and that they are appreciated by the church and Sunday school. We pledge them our support in all their plans and work. On the last page of the Chimes is given the names of those who have been added to our Cradle Roll since June 1.—*Church Chimes, Louisville*.

Baptism on Children's Day

In many churches throughout the country, infants are baptised on Children's Day. Some report the custom of having the parents accom-

panied by members of the family, or friends in the role of Godfather and Godmother. This is a beautiful custom, and is most impressive. The Godfather and Godmother promise to discharge the duties of the parents in the matter of educating the child in the fundamentals of Christianity, in case the parents are taken away or neglect their duties.

In some churches, one man and one woman accept this responsibility for all of the children baptised during a specific service. It may be possible for some devout persons to discharge such a vow, but it would seem merely a symbol in such a case. Would it not seem more in keeping with the promises made to have each family select its own sponsors for the service?

Teachers in the Sunday School Accept Their Obligations

After the promotion of the Sunday School Classes on Children's Day, the teachers are called to the Chancel and the following dedication service is observed:

Pastor: Will you as teachers in the Church of Jesus Christ aim to perform faithfully the duties devolving upon you, as dictated by your conscience and the tenets of this church?

Teachers: I will.

Pastor: Will you endeavor to be present at each class session, five minutes early, or if obliged to be absent, to provide a substitute with training equal to your own, or to notify this church office not later than Saturday morning?

Teachers: I will.

Pastor: Will you endeavor to prepare the lesson adequately and to teach the lesson in such a way that Christian character building will be ever foremost. "I will."

Pastor: Will you make an effort to call at the home of every pupil in your charge at least once during the year, for the purpose of meeting the parents and members of the family. "I will."

Pastor: Will you check on absentees and communicate with them prior to the following Sunday. "I will."

Pastor: Will you endeavor to read one book on church school work during the year, and if possible present a brief review at the meeting of the staff. "I will."

Pastor: Will you endeavor by conduct as an example to impress upon your class the meaning of the Christian Faith which you have espoused and which you are committing yourself to teach and inculcate in the lives of the children. "I will."

Blessing by the pastor.

Cradle Roll Party

The annual Cradle Roll Party will be given under the auspices of the Ladies' Aid Society on Thursday, June 6th, at 2:30 p. m. This party is an annual event arranged for the one hundred and twenty-five infants on our Cradle Roll and their mothers. The afternoon is carefully planned by the committee in charge, and entertainment is furnished for the mothers as well as for their babies. The refreshments are also planned to meet the requirements of both adults and little children. Invitations will be

sent out, asking the mothers to bring their infants to the party, and we hope that there will be a general acceptance of this invitation. The committee will be grateful to know of any difficulties regarding transportation and will be glad to be helpful in enabling mothers to attend. Needless to say, such a party is not a Quaker meeting. Past events have proven most enjoyable, and this coming affair is also being planned with the greatest care to provide not only suitable entertainment but also the complete safety and comfort of the little ones. If your child is listed on our Cradle Roll, be sure to attend this party.—*Church of Redeemer, St. Paul.*

Mary Ellen

Mary is sort of a pedestal child;
Ellen is scatter-brained, lively, and wild.

Mary is prim and very precise;
Ellen's a rogue, still she tries to be nice.

Mary just loves to read ladylike books;
Ellen prefers to catch fish in the brooks.

Mary plays dolls and makes dresses and hats,
While Ellen brings home all the stray dogs and cats.

Mary wipes dishes and dust-mops the floors;
Ellen loathes housework and skips out of doors.

Mary's the child that I try to be,
But Ellen's the lass that is really just ME!
Polly Pringle, in The Congregationalist.

Who Made the Flag?

A flag was raised over the Jamestown worsted mills. From the owners of the mill itself it was learned that:

The flag was made of wool from American sheep;

Sorted by an American;
Carded by an Italian;
Spun by a Swede;
Warped by a German;
Dressed by an Englishman;
Drawn by a Scotsman;
Woven by a Belgian;
Supervised by a Frenchman;
Inspected by an American;
Scoured by an Albanian;
Dyed by a Turk;
Examined by an Irishman, and
Pressed by a Pole.—*Selected.*

Our Flag

The date of the birth of the Stars and Stripes was June 14, 1777, and its creation was proclaimed in a resolution of the Continental Congress.

Charles W. Steward says: "The flag may trace its ancestry back to Mt. Sinai, whence the Lord gave Moses the Ten Commandments and the Book of the Law, which testify God's will and man's duty and were deposited in the Ark of the Covenant within the Tabernacle, whose curtains were blue, scarlet and fine twined linen. Before the Ark stood the table of shew-

bread, with its cloth of blue, scarlet and white. These colors of the Jewish church were taken over by the early Western church for its own use and given to all the nations of western Europe for their flags. When the United States chose their flag it was the colors of old, but new in arrangement and design, and they called it the Stars and Stripes.

"Red stands for courage, zeal, fervency; white for purity, cleanness of life and rectitude of conduct; blue for loyalty, devotion, friendship, justice, and truth. This flag which we honor and under which we serve is the symbol of liberty, both civil and religious, and the emblem of unity, our power, our thought and purpose as a nation."—*Exchange.*

The Flag Code

A copy of this code as printed by the National Society of the Daughters of the American Revolution may be secured by addressing their headquarters in Washington, D. C. The History of the Flag, the description, the salute, etc., are all contained in this six-page folder. Send stamped envelope with your request.

Oldest National Flag

It is said to be the Danish Royal Standard. The Danish Royal Standard, which was recently flown from Buckingham Palace, London, during the visit there of the King and Queen of Denmark, is declared by the columnist of *The Morning Post* of London to be the oldest national flag in existence. He adds:

"The white cross on a red ground of the Danesbrog is traditionally ascribed to a vision seen in the sky by Valdemar the Victorious when leading the Danish Army against the Estonians near Reval in 1219.

"According to one version of the legend the blood-red flag fell from heaven into the Danish ranks. There seems little doubt that the emblem actually was adopted about the date of the battle and that it originally had the religious associations ascribed to most national standards in medieval times."—*New Chronicle.*

Commencement

When our Nation was in its infancy, the young people grew up with a knowledge of family and community needs, born of experience. In other words, they learned as they took part in the homely commerce and means of communication. Now, however, a young person in any community is a comparatively small, yet indispensable, potential unit in a very large and complex national life. The only way he can grasp the workings of the complex activities, in which he shall one day be required to maintain his individuality, is through concentrated study commonly called "education." As our lives become more actively related to scientific and commercial progress, that period of intensive study will be prolonged.

The Community, the State and the Nation have joined hands with the Home and the Church, in an effort to give young people every opportunity for equipping themselves with information for active participation in commu-

nity and national life to preserve their own welfare, progress and happiness. The first step in the training of the young is to impress upon them that the period of training, when rightly utilized, increases their responsibilities toward themselves and the community. The idea of training a child "so he will not have to work hard" is a vicious and mistaken notion which many parents express freely before their children, and which should be eradicated for the good of the child. Our gains as a nation and a civilization must necessarily come through those who have the highest capacity for understanding, and the character to discharge their duties in line with the welfare of others.

Commencement exercises are formally observed in order to impress this responsibility upon those who have received the benefit of long periods of training at the expense of the Community, the State and the Nation.

A Five-Point Program

President Eliot of Harvard, famous for his five-foot book shelf and his leadership in education for half a century, gave much sane and wholesome advice to all young men and women who want to get the "durable satisfactions" of life. Here is the outline of characteristics needed:

1. An available body. Not necessarily the muscles of an athlete. Good circulation, digestion, power to sleep, and alert, steady nerves.
2. Power of sustained mental labor.
3. The habit of independent thinking on books, prevailing customs, current events. University training the opposite of military or industrial.

4. The habit of quiet, unobtrusive, self-regulated conduct, not accepted from others or influenced by the vulgar breath.

5. Reticent, reserved, not many acquaintances, but a few intimate friends. Belonging to no societies perhaps. Carrying in his face the character so plainly to be seen there by the most casual observer, that nobody ever makes to him a dishonorable proposal.

These five points from the founder of the five-foot book shelf ought to be pasted where you could see them every day (say on your mirror) so that they might become a lasting influence in your life.—*J. H. String.*

Educational Degrees

With the increasing multiplicity of doctors' degrees given to deserving people by universities and colleges these days it may be interesting to know how to distinguish the recipient by the trimming of the robes they wear. According to the question and answer editor of the *Cleveland Plain Dealer* these robes are trimmed with velvet distinctive of the degree, and the interpretation of the colors is as follows: White, Arts and Letters; Purple, Law; Gold yellow, Science; Green, Medicine; Olive, Pharmacy; Russet, Forestry; Gray, Veterinary Science; Light Blue, Pedagogy; Sage Green, Physical Education; Silver Gray, Oratory; Maize, Agriculture; Scarlet, Theology and Divinity; Blue, Philosophy; Brown, Fine Arts; Pink, Music; Lilac, Dentistry; Orange, Engi-

neering; Lemon, Library Science; Drab, Commerce and Accountancy; Crimson, Humanities; Salmon pink, Public Health; Copper, Economics. Can you remember them all?

The Cost of Training

Annual cost of education in the Public Schools of the United States is more than half that of all the property used for this purpose. The cost of the property is \$5,500,000,000. The annual cost of maintaining the schools is \$3,035,000,000. There are about 25,000,000 pupils in the Public Schools, so each of these costs the public about \$121 each year.

In public colleges and universities there are about 348,000 students enrolled. The amount received from their endowments is \$206,000,000, or an average of \$575 per student. To this must be added the large annual appropriations made for their support from public funds. A country that can afford to spend this much on the education of its youth, shows its wisdom in doing so.—*Presbyterian of the South.*

Expenditures vs. Investments

There are two kinds of expenditures. One form of expenditure is money spent for pleasures or luxuries, which ultimately become exhausted. The other form of expenditure is for seed or fertilizers which continue to bear fruit and multiply. In the same way, time and money given to ordinary business activity are often like expenditures for temporary desires, while time and money spent on Christian education bear fruit forever.—*Christian Advocate.*

Fathers' Day Thought: Power

Man is continually seeking for power. Many gross sins of civilization can be traced to this inevitable desire. There are two classes of people, those who seek power for themselves and those who seek power in order to serve. Jesus believed in power. Power through the presence of His Spirit in the hearts of men. He said, "Ye shall receive power after that the Holy Ghost is come upon you." The individual Christian needs this power today. He needs this power that he may live triumphantly. This power will save the church because membership with this power will give generously, serve gladly, and witness to the joy in their own lives. The only way to conquer this power misuse for evil is by the power of the Holy Spirit that Jesus promised to his followers. Program and the running of machinery in a church can never take the place of this power. Energy will be going out and none coming in.

Sagged churches and joyless living are the products of spiritual ignorance. The first disciples seemed to have this power. It was real to them and they used it in a practical way. The Holy Spirit is the spirit of Jesus made available and useable to us.

The spirit-filled life is dynamic, joyous, dependable, unselfish, serving always. This power is available to all who hunger and thirst after righteousness. The surrendered life automatically receives this wonderful gift. God wants every Christian to have this power that he may do great good. Jesus said, "Tarry until

ye be endued with this power from on high."—
From First Methodist Herald, Los Angeles.

Chair Toting Service

One enterprising young minister in Nebraska found himself Sunday evenings and Mid-Week Service evenings without much of an audience. "He did not choose" to chide the faithful who did attend about the indifference of the rest of the membership. He decided to enlist the help of the faithful in putting over a plan that would bring some reaction. No announcements were made, in fact the greatest secrecy was maintained regarding the plan. It was decided to enlist the cooperation of the local lumber office in securing the use of boards which were brought to the church and placed over the backs of the pews, leaving only those pews open which had been occupied regularly. Sheets were brought from the homes and covered over the boards, much as is done in a home to preserve the furniture when the occupants are to be absent for a long period of time.

Of course, there was much curiosity aroused during the progress of the work. The doors of the church were left wide open for anyone to enter and inspect the work as it progressed. When the workers were asked "what was doing?" they merely shook their heads and answered, "Guess the pews aren't needed any more, as nobody uses them much."

Plenty of folding chairs were placed in the front of the church, and when the curious members appeared to find out about the activities, the ushers took them to the chancel and handed them a folding chair with instructions to find a place to set it for "this service. Guess you wont want it after that." It worked! The folding chairs were used for four services, when a committee waited upon the pastor and requested the use of their regular seats. Why not adopt the plan, if you have such a problem?

Tithing and the Belmont Plan

Charles Haddon Nabers writes, "In our Every Member Canvass, after having used the Belmont Covenant plan for three months, we had subscribed several thousand dollars more than in the canvass last year. In addition we had quite a few cards sent in by people who agreed to continue the tithe." What an accomplishment!

June, the Month of Weddings

If you have not seen a copy of Dr. Leland Foster Wood's booklet, "Foundations of Happiness in Marriage," you should write to the Federated Council of Churches for information about it. It is a paper bound booklet, gold embossed, nicely boxed, with a dignified form for the use of the pastor in making the Marriage Certificate. It would make a genuinely useful gift to any bride and groom. We do not know the cost, but it is not a great deal. Probably little more than you would spend for a certificate form.

The Church Debt and How to Pay It

You can secure a paperbound booklet of 42 pages on this vital subject through the Evan-

gelical Press or its book stores, for 30 cents. The book contains suggestions that will be of value to any minister, whether the debt is now a fact, or that building is contemplated. Order it, and study it.

Children and Their Religious Education

All phases of this subject are discussed in a new book published by The Cokesbury Press, written by Mary Alice Jones, Director of Children's Work for the International Council of Religious Education. This book is eminently worth your study, and should be added to your list of books for Sunday School Teachers. It should be circulated among the parents for study. Each chapter might be used as a subject for a parents' forum. It is \$2.00, and may be an investment that will increase your Sunday School manifold.

Pentecost: A Discussion of the Person and Work of the Holy Spirit

This new volume of W. E. Denham, Pastor of the Euclid Avenue Baptist Church, St. Louis, will inspire you to awaken the hearts of your people. Pentecost is the great "commencement" in the lives of the adult members of your church. You, as pastor, must first experience the "Power" if you would pass it on to others. It is an investment of \$1.25, and may be had from the Revell Company.

1200 Games for Social Gatherings

A constant need of ideas is answered in this volume, published by the A. S. Barnes Company. The cost is \$2.50, but it will last a lifetime, and will be in constant use among the Sunday School Teachers and other organizations of your church. If 50 members each give 5 cents toward its purchase, it will not be a burden on anyone. This volume is needed before you make your plans for the Daily Vacation Bible School. Also, the membership picnic will be enhanced, if your committee has this book to work from.

Children's Day Programs

Many formal programs have come to us from various denominational houses for the celebration of Children's Day. Your needs for such programs will be passed on to the publishers, if you desire to devote the time to a long service. Many pastors find that the time taken away from the Sunday School period for rehearsals for the special program is not compensated for in the actual program. The attendance of the individual classes with the teachers, and one appearance of the whole class for a demonstration in answering questions, or singing, is finding favor with many progressive ministers.

If a baptismal service is planned for the same service, there is tendency to make the service too long. Give special attention to the decoration of the church, the sprightliness of the children, and the printed or mimeographed program, expect only a short and simple participation on the part of the children, and keep the program the usual length or shorter.

Prayer and Its Function in Our Lives

The volume on *Prayer* by Dr. Hallesby, made available to American readers by the Augsburg Publishing Company, has our unqualified recommendation for general reading and study. The book is \$1.00, and if properly studied will revolutionize your plan of life. Let me quote just one paragraph, which is taken at random. You will and should not rest until you have possessed yourself of the content of the whole volume.

"Before bringing to a close this section on prayer as work, I would like to underline the fact that PRAYER is a LABOR for which there is no substitute in the kingdom of God.

"We all need to be reminded of this because it is easy for us to look upon it in exactly the opposite way. We are inclined to think that when we are real busy in the work of the kingdom of God, then we can without danger spend less time in prayer. This way of thinking is in our very blood, and Satan sees to it that it is quickened into life at just the right time.

"It is, therefore, necessary for the Spirit of God to burn into our hearts this mystery, that the most important work we have to do is that which must be done on our knees, alone with God, away from the bustle of the world and the plaudits of men.

"This work is the most important of all, because it is prerequisite to all the rest of the work we have to do in the kingdom of God: preaching, pastoral work, meetings, societies, administrative groups, organization and solicitation of funds. If the labor of prayer does not precede, as well as accompany, all of our work in the kingdom, it will become nothing but a work of man, more or less capably done and with more or less effort and agitation, as the case may be, but resulting in nothing but weariness both to ourselves and to others.

"The work of praying is prerequisite to all other work in the kingdom of God, for the simple reason that it is by prayer that we couple the powers of heaven in our helplessness, the powers which can turn water into wine and remove mountains in our own life and in the lives of others, the powers which can awaken those who sleep in sin and raise up the dead, the powers which can capture strongholds and make the impossible possible."

Montana Pastors Cooperate

Three of our Montana churches have engaged in novel forms of cooperation. In the recent Epiphany season three weeks were devoted by Pastors Clement, Olson, and Stoffel, to visitations by each two of them in the respective congregations of the third. About thirty such calls were made in each congregation by the visiting pastors. They were genuine heart-searching pastoral visitations, and all three report a perceptible deepening of the spiritual lives of their people as a result.

Following the visitations, the churches entered into an attendance race to continue until Easter. St. John's, Great Falls, took an early lead, but later was overtaken by First, Billings. Redeemer, Livingston, although in a smaller city, is giving both a close tussle, and

is not yet out of the running.—*Epiphany Bulletin, Milwaukee.*

Important Suggestion for the Month of June

The following sermons will be found in *The Minister's Annual* (1935):

Pentecost or Whitsunday PAGE

1. "Another Helper," by John Leonard Cole 227

2. "Called to be Witnesses," by Dr. Krutzy 229

3. "The Holy Spirit," Gordon Mattice 235

4. "The Spirit of the Ages," Harvey Daniel Hoover 239

5. "The Pentecostal Power," by Dr. Blaesi 243

Trinity Sunday

"Nicodemus, a Midnight Caller," by Charles S. Bream 248

Weddings and the Beginning or Foundation of the Home

"Love and Marriage," by Arthur Kinsolving 525

"The Embattled Palms," by Gaius Glenn Atkins 150

(Listed as Palm Sunday Sermon, but when reference to specific date is deleted, makes excellent inspirational sermon on the establishment of home.)

"Fellowship with God," Raymond Lalor Forman 501

Father's Day

"The Man Who Said He Would, But Couldn't," by William Biederwolf 49

"The Man Who Said He Could, But Wouldn't," by William Biederwolf 363

Children's Day

"The Heart of a Child," by James I. Vance 237

"The Radiance of Religion," by S. Parkes Cadman 246

Baccalaureate and Commencement

"Thinking and Acting," by Dr. Lineberger 516

"Two Keys to Greater Living," by Claude Allen McKay 227

"Character Through Adversity," by Dr. Raymond 520

"Fountains or Cisterns," S. Parkes Cadman 523

"The Right Direction," by William E. Gilroy 518

WHAT READERS SAY

Concerning Our Patient Congregations

In the April *Expositor and Homiletic Review*, Fay L. Meadows, in talking about "Our Patient Congregations," concludes that "our 'flocks' are really quite patient with us." With this everyone would agree. What minister is there who, at some time or other, has not gone into his pulpit unprepared to perform the sacred task assigned to him? In such times our people manifest real patience.

But it is with his chief illustration that this article takes issue. He would relegate all considerations of the great social problems of our day to a Friday evening forum. His reason is that our people come "with hungry hearts for an hour of beautiful, helpful worship only to be sadly disappointed with what we had to say." He would, therefore, limit his worship services to comfort and reassurance while he treats the problems of world peace, prohibi-

tion, and the new social order much as we would treat a maiden aunt of uncertain years who has come to live with the family. We take her in from a sense of duty and give her the necessities of life but she never feels like "one of the family."

Now this "Little Orphan Annie" attitude toward these great problems is due to several things. One of them is the old-time emphasis on individual salvation. This is, of course, of primary importance and we doubtless need greater numbers of people in pew and pulpit who see the absolute necessity of it. But its weakness is that it makes Christians who see no special connection between their religion and paying indecent wages. The religion has little to say about inhuman and patronizing attitudes toward the Negro. They could go to war and kill their Christian brother with righteous zeal.

Another reason for this artificial cleavage is to be found in the fear that attention to matters of social concern will destroy the evangelistic passion. There is, of course, some grounds for this fear. The modern emphasis on these problems has been accompanied by a great slump in conversions and allied concerns. But is it not true that the fault lies, not with attention to social problems, but in the wrong treatment of these problems? We have treated them as if they were separate and unrelated to our spiritual life.

Here is the crux of the matter. Many people talk about the "individual Gospel" and the "social Gospel" when, in reality, there is not and cannot be any natural division here. It is all *the Gospel*. These matters of social concern are inextricably woven into the very fibre of our religion. It is not a two-fold matter. We must have both bound together in a beautiful synthetic whole or our religion is certain to be lop-sided.

The best example of this sort of union is to be found in the missionary and writer, E. Stanley Jones. He mixes dynamic thoughts about peace, race, and economics in nearly everything he says or writes and yet no one could say that our hungry hearts have not been fed at his table. He is an ardent advocate of a new social order yet he has no end of converts. If the "social Gospel" has caused us to let our congregations go hungry it is because we have taken the wrong attitude toward it. Stanley Jones is inescapable proof that the synthesis can be made.

Toyohiko Kagawa, another first-class example of this full-rounded religion, views the world of humans much as one great person. If there is pain, sickness, or disease in any part of that body then the whole body becomes aware of it. We see him forsake a life of ease and go to live in the slums, not because he wished to do "social service" but because he saw every need of mankind bound up with his religion. The two could not be separated.

John W. Langdale, in addressing a conference of preachers last winter in Evanston, Ill., said that we need to have a book written which should "link spiritual insight and social passion as though they are one." If that book is

written I would suggest that Mr. Meadows—and some other including myself—read it. Glen W. Palmer, Deerfield, Kans.

"Have been missing The Minister's Annual and Tarbell's Teachers' Guide for 1935. A glance at my book-shelf reveals the fact that I have purchased every volume published of The Annual except that for 1935. I welcomed the consolidation of *The Expositor* and *The Homiletic Review*. I used to subscribe for both, but economies have forced me to lose the helps to be gained from *The Review*. The combined magazine is a real "minister's helper." The greatly increase amount of material on church management is a needed and appreciated improvement." Rev. Vernon A. Hammond, First Christian Church, Leesville, Louisiana.

Dear Mr. Ramsey: Just received the April *Expositor*, and it looks exceedingly good. The 1935 Annual came the other day also and I want to say it looks better than ever. Being privileged to share the learning, experience and thought of so many of our foremost Christian leaders enriches one's mind and must broaden horizons to make for more helpful preaching. It is just the stimulant many of us need. Thanks for your good work. Rev. I. M. Stubchaer, Pastor Emmanuel Lutheran Church, Wausau, Wis.

Pen Picture of The Christ

To Rev. F. C. C. La.—Dr. Pasquale R. DeCarlo, St. John Presbyterian Inst. Church, 608 S. Hoyne Ave., Chicago, sends the following: "The following is believed to be the only true pen picture of Jesus the Nazarene. It was taken from manuscript now in the library of Lord Kelly. It was copied from an original letter of Publius Lentulus, Procurator of Judea, to the Senate of the Roman Government at Rome.

The Portrait

"In these, our days, there appeared a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as the prophet of Truth. He raises the dead and cures all manner of diseases. A man of stature somewhat tall and comely, such as the beholder may both love and fear. His hair of the color of a chestnut, full ripe; plain to his ears, whence downward it is more orient and curling, and waving about his shoulders. In the midst of his head is a seam, a partition in his hair, after the manner of the Nazarites. His forehead plain and very wrinkled; his face without spot or wrinkle, beautiful with a lovely red. His nose and mouth so formed that nothing can be reprehended. His beard is in color like his hair, not very long but forked; his look innocent and mature. His eyes gray, clear and quick and luminous. In reproving he is terrible, his eyes piercing—as with a two-edged sword—the greedy, the selfish and the oppressor, but look with tenderest pity on the weak and erring and sinful. Courteous and fair spoken; pleasant in conversation, mixed with gravity. Many have seen him weep. In proportion of body—most excellent—a man for his singular beauty surpassing the children of men."

Bulletin Board Slogan

If your spirit does not soar it will often grovel.

Patience eventually wins.

Why squeeze out tears when laughter is spontaneous?

Nothing easier to find than trouble when you are looking for it.

Public virtue can only follow private virtue.

Retribution is not a high law but it is a real one.

A clear conscience and respect of men are still worth striving for.

The fool's voice boasts a large vocabulary.

Working is not as hard as wanting.

Be ruled by the rudder or wrecked on the rocks.

It is not what we are but what we may be that counts.

There are gains which are losses as well as losses which are gains.

How will it look out in the sunshine?

Better have your umbrella before it starts to rain.

Opportunities are of no value except when grasped.

Duty never forsakes one though it be often forsaken.

Be concerned with your duty. Results will take care of themselves.

It is not easy, today, to be good, but it brings most satisfaction.

He who plants flowers about his home trusts in God.

Were there no real future there could be no real faith.

A proffered hand should have something in it.

It costs you no part of your flame when you light another's candle by it.

The lowest limbs produce the most fruit.

What God wants is something more than the lifting of the hat. It is the lifting of the heart that counts.

Hardly any passage in Scripture so common as those bidding us to rejoice.

We seem to have thrown overboard the trumpets and the cymbals and all the holy merriment.

I sympathize with the critic who said that more people would come to our services if we acted as though we enjoyed them.

The lake of happiness is filled with little rills of kindness.

The crying need of the church today is not a pulpit that will draw but a pew that will radiate.

The church has become a reservoir when it was meant to be a channel.

You cannot safely isolate yourself from God or man.

In religion as in the physical, exercise strengthens.

By often stumbling we learn to keep our balance.

Remember, mere thinking is often far from knowing.

The smaller the mind the greater the incredulity.

FOR CHOIR AND CONSOLE - - JUNE

PRELUDE

Legend	Wieniawski
Andante Cantabile	Widor
A Dream	Lynn
Distant Chimes	Shackley
Andante Religioso	Elvey
Grand March from Aida	Verdi
La Harpe Celeste	Grey
Invocation	Hummel
To the Rising Sun	Torgussen
Uregenlied	Delbruck

OFFERTORY

Allegretto	Beethoven
Vision	Rheinberger
Reverie	Strauss
Entreaty	Salome
Meditation	D'Evry
A Madrigal	Jawelak
Allegretto Grandioso	Tours
At Twilight	Stebbins
Legende	Friml
Cantabile	Bossi

ANTHEM

Jesus, Friend of Sinners	Grieg
O, Come Before His Presence	Martin
How Lovely Are Thy Dwellings	Hadley
Even Me	Warren
Rejoice, the Lord Is King	Huerter
Fear Not Now, O Israel	Spicker
The God of Abram Praise	Shelley
O, Holy, Holy, Holy Lord	Buck
I Hear Thy Voice	Lang
Praise the Lord	Randegger

POSTLUDE

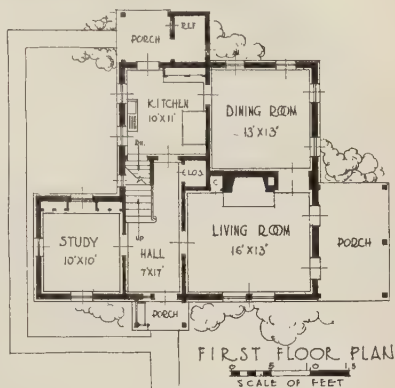
Grand Choeur	Guilmant
March in B Flat	Duncan
Postlude in A Minor	Calkins
Postlude	Donahoe
Festal March	Kroeger
March in E Flat	Stewart
Festive March in A	Erb
Scherzo	Rogers
Postlude in C	Muller
Allegro	Rogers

CHURCH BUILDING AND EQUIPMENT

ELBERT M. CONOVER, Director of the Interdenominational Bureau of Church Architecture



FRONT ELEVATION



PRACTICAL AND ATTRACTIVE PARSONAGES FOR TOWNS AND VILLAGES

The General Plan

The plan was designed to secure a minimum of floor space in proportion to the cubic foot contents of the building. For this reason, the size of the attic was limited and yet the building has all the advantages of a two-story structure.

Finished in wide siding or shingles, and tastefully painted, this building will prove to be a very attractive home. Of course, the same floor plans may be used for a building of masonry construction.

The Study

In addition to the required rooms for living, which are of large size and yet economically laid out, there is a study with a semi-detached location. Every parsonage should include a study with an independent outside entrance, or

else be so located that it can be reached without going through the family living quarters. Built-in bookcases and good lighting are a necessity for this very important workshop.

It is just as important for the pastor of a church to have an adequate working room where he may interview at stated times, as it is for a doctor or a high school principal to have his office.

Living Quarters.

No parsonage should have less than three bedrooms and bath. These are adequately but economically provided between the four plain walls of the second floor. The large number of closets and other facilities, including a big fire-place in the living room, are clearly described by the plans.

BUILDING PROBLEMS

The Rev. Frank H. Schroer, Pearl City, Illinois, writes: "I am again coming to *The Expositor* and *Homiletic Review* for aid. Some time ago I wrote you about a pipe organ and a baptismal font. We have purchased the font through your efforts from the American Seating Company, and because a number of pipe organ salesmen called on me, it was possible to interest a number of people in a new church building.

"We expect to build a new Church and Educational Building in the near future, if we can get a Federal grant this year. The plans for the proposed building are my own, having worked on them for over four years. I had a local architect take my sketch and work out the details and blue print them for me. I paid him for the work done, so we are under no

special obligation to him now for the final erection.

"The question before us now is the material on the outside and inside of the Church. We had planned to use brick on the outside and face brick on the inside for finished wall, cellotex for ceiling and also walls in the educational building. However, the thought came to me about using cement blocks or artificial cement stone. The reason for this question is that we could make our own blocks and stone, thus giving employment next winter to local unemployed, and it may be that we could save considerable for the church. The questions we have to decide are, will such a plan be practical? Will it look as well as a brick church? What materials could we use on the inside?

Would face brick be all right for the finished wall on the inside?

"I can send the blue prints, if you can advise me as you suggest in the May issue.

Can a church receive a Federal grant under the P. W. A.?

This is one of many inquiries from readers, and all the questions will be answered promptly.

KITCHEN EQUIPMENT

Eighteen subscribers secured catalogs of Kitchen Equipment in answer to special inquiries. The manufacturers of Monel Metal Sinks and Kitchen Units say:

"We believe you will find among our fifty-seven different standardized models of sinks and cabinet tops equipment that would be appropriate for your own church kitchen. However, should you find it inconvenient to apply one of our Standardized models due to special conditions existing in your kitchen, we are glad to inform that we can provide intermediate sizes of Straitline cabinet sinks. This we can accomplish by shortening either one or both drainboards of a stock sink depending upon the desired location for the sink bowl and other

features which might enter into consideration.

"As to the installation of special sinks, that is, of designs other than that which we can provide among our standard models such as L shaped or U shaped sinks, it will be necessary that these be fabricated to order and in this connection we can serve you through our custombuilt sink connections.

"We are also in a position through our association with fabricators to furnish estimates on sacristry sinks made in Monel Metal. Monel Metal makes up a beautiful sink for this purpose and offers the same utilitarian value which it affords in the construction of regular kitchen sinks and work surfaces.

"Monel Metal has been one of the standard materials of construction for commercial kitchen equipment for more than twenty years where under severe service conditions it has met the test of service. Monel Metal sinks never need replacement and maintenance costs are kept to a minimum as Monel Metal is a solid metal throughout composed of approximately two-thirds nickel and one-third copper it has no surface coating to wear or chip off.

"A catalog is available giving complete information on our full line of Standardized Monel Metal sinks."

KILGEN ANNOUNCES NEW SMALL ORGAN "PETIT ENSEMBLE," HAS MANY NEW FEATURES

An organ of new design, called the "Petit Ensemble," has been announced by Geo. Kilgen & Son, Inc., of St. Louis, Missouri. The instrument is a two manual with unusual tonal resources, and an ensemble that has made it known as "The Big Little Organ."

There are eighteen (18) Stop Keys, a Crescendo Pedal and a Swell Pedal. The measurements of manuals and pedals conform with the requirements of the A. G. O.

The instrument is unusual in that all tones are produced by the speaking of actual pipes without any recourse being made to reed organ reeds, amplifying devices or loud speakers.

The pipes in the organ are put to use in a manner to provide the greatest variety, and at the same time the maximum of power in ensemble and it was to achieve this that the Kilgen Brothers and their staff have devoted a number of years of research and experimenting. Those who have heard the organ feel that they have accomplished a signal success.

A special type of blower designed by the Kilgens solves one of the problems in designing the instrument. This blower is silent in operation and is placed in the organ so that installation of the "Petit Ensemble" requires merely placing the instrument in its predetermined location and plugging in an electric light cord.

The instrument can easily be made portable, as it is self-contained. The measurement of

the organ shown is width of 5 feet 6 inches, height of 7 feet, 3 inches, depth of 2 feet, 6 inches, and a total depth including pedal and bench of only 5 feet. The new "Petit Ensemble" was placed on exhibition at the Kilgen factory during April, and was demonstrated by Charles M. Courboin, the noted Concert Organist, before a most interested audience. Dr. Courboin's artistry and the unusual possibilities of the instrument, when its size is considered, opened the eyes of the audience who heard him play. Both in Bach Fugues and in the lighter pieces which require solo effect, Dr. Courboin declared he found the results far beyond his expectations. He said: "This is a wonderful little instrument, and I am surprised at the complete ensemble obtained in so small a space; one would imagine playing an organ with many more sets of pipes; it is successful in every respect."

The "Petit Ensemble" has been designed to meet the growing need for small instruments in places where larger ones cannot be accommodated or afforded. It can be used successfully in music studios and chapels. It is pointed out by the builder that it is not to be considered on the same basis as the "orthodox" organ, such as the many large instruments that are being built by this firm for large churches, but it is to fill the need of the small portable and inexpensive organ.

Because of its unusually large ensemble for

an organ of this size, due to the remarkable harmonic development given the pipes when voiced, and also due to the unusual treatment of the expression box in which the organ is contained, the instrument is very satisfactory for use in accompanying congregational singing and the accompaniments of groups and solos. It can be successfully used in a church of moderate size as well as in a small chapel; it would be suitable for a chancel organ or for a processional organ; and, of course, is invaluable for use as a temporary organ in a large church until a larger instrument can be purchased.

The "Petit Ensemble" can also be had with a built-in reproducing player, for which there is available an extensive library of several

hundred rolls. The instrument comes in several different designs, but in each the Standard A. G. O. console measurements have been strictly followed.

The most recent installation of one of these organs was in Richmond Heights Presbyterian Church, Richmond Heights, Missouri. There is one on display in the Kilgen factory, also in the Kilgen Studio at Steinway Hall, New York, where auditions are being arranged; and there will be others on display at the various Kilgen factory branches.

Musical authorities have been very profuse in their praise of this small organ, and have proclaimed it an example of fine craftsmanship applied to a small organ.

T H E P U L P I T

A BETTER RULE THAN THE GOLDEN RULE

ALVIN E. MAGARY

MORE than three centuries before Christ, Aristotle was asked how a man should act toward his neighbors. His answer was, "As he would have them act toward him." Nearly a century before Aristotle's time the philosopher, Isocrates, was employed as what now be called a "ghost-writer" for the king of Cyprian Salamis to compose for that monarch a speech to be delivered to his subjects. In his exposition of the right relations between a king and his people, Isocrates put the same rule. We are told that among the sayings of the Chinese sage, Confucius, the same principle was laid down, though in a negative form. Once a Gentile came to the great Jewish rabbi, Hillel, and asked him to teach him the law during the time in which a man might stand on one foot. Hillel replied, "What is hateful to thee, do not that to any man. That is the whole law; the rest is commentary."

The so-called Golden Rule has always thus commended itself to the moral judgment of men. One of the Roman emperors, Alexander Severus, had it carved in the facade of his palace. The philosopher, John Hobbes, called it "an immutable and eternal law of nature." John Wesley said of it in one of his sermons, "It commends itself as soon as heard to every man's conscience and understanding, inasmuch that no man can knowingly offend against it without carrying his own condemnation in his own breast."

In the face of this universal acclaim, it may seem rash to suggest that there are greater,

more searching, and more effective standards of behavior; but I believe that even a little reflection and comparison will convince us that this is so.

One may find a more lofty and exacting rule in the answer Jesus gave to the man who asked him the same question asked of Hillel by the unnamed Gentile. "What is the greatest commandment?" asked this man, and Jesus replied, "Thou shalt love thy neighbor as thyself." The Golden Rule makes each person's own desires the standard of his conduct toward others. The Great Commandment rests our duty to our neighbor on a far nobler motive.

The elevation of this one saying of Jesus to pre-eminence is harmful both because of its limitations as a rule of conduct and because it encourages us to neglect other things said by Jesus which are far more exacting and effective. It is an excellent thing when a man can say that he sincerely tries to practice the Golden Rule; but that does not fulfill his obligation to his fellow-men. When he has done unto his neighbor what he would that his neighbor should do unto him, he may have yet come far short of a full exemplification of the spirit of Christ and of the right to consider that he is fulfilling the condition of discipleship as Jesus stated them when he said that to be a disciple one must take up the cross and follow him. For instance, here is a man whose whole life has been lived on the principle that every man ought to pay his own way. He is like the em-

ployer in the parable of whom his servant said, "I knew thee that thou wert an hard man." He believes in the principle of an eye for an eye and a tooth for a tooth. He asks no favors and he grants none. He collects what is his due to the last penny and to the last penny he pays to others what is, according to the rules of business, due to them. He is a good man, his word is as good as his bond, and, so far as the fulfillment of a contract is concerned, one could trust him without reservation; but he is not of the spirit of Christ. Neither in his refusal to accept mercy from others nor in his refusal to grant it to them does this man fulfill the law of Christ, yet he may reasonably make his boast that he keeps the Golden Rule.

Or we may think of a perfectly pleasant, entirely harmless person, who lives amiably and at peace with all men. All he asks of other men is that they shall not interfere with his life. He wants to go and come, doing no man any harm, and he asks that, as he lets others alone, so shall they let him alone. But the more urgent teaching of Christ will not permit us thus to go our own way and let other men go theirs. "In Jerusalem, in Samaria, and to the uttermost parts of the earth" the disciples were commanded to go and interfere with the lives of others. The Christian church is far from obeying Christ's teachings when it stands aloof from the wrongs of society. One may be entirely harmless and yet be entirely selfish, and one may live a life quite insulated from the lives of his neighbors and yet claim that he is keeping the Golden Rule.

Moreover, we must have some rule of conduct that is applicable alike to the simpler relations that exist between one man and another and to the highly complex relations that

exist between the individual and a community. Where one man is the employer and the other the employed, and the question at issue involves only the two, the Golden Rule is a good, rough-and-ready standard of conduct. But suppose the issue involves in one direction a thousand employees, in another a thousand stockholders and in yet another the public at large. In such a case one would be obliged to determine toward which of the three groups he would do as he would be done by. Certainly when their interests conflicted he could not observe the Golden Rule toward them all at the same time.

Of all the ethical teachings given by Jesus the most helpful to those familiar with his life is to be found in the first scene in the story of the upper room as described in the thirteenth chapter of John. It begins with the statement that Jesus loved his people "unto the uttermost," continues with the symbolic act of service as he washes the disciples' feet, and concludes with the Master's word, "I have given you an example that ye should do as I have done unto you." The best test of conduct is the comparison with the life of Christ as it is revealed in the Gospels. Fragmentary as it is, is sufficient as a guide to any man who will subject himself to its leading. The Christian life is not by rule, but by love and by example. For those whose insight can probe no deeper into the Way of Life, the so-called Golden Rule may be an excellent standard of conduct; but for those who aspire to be true followers of Christ the path is narrower and the way is harder than that, for they, loving life, must be willing to throw it away, they must love their enemies and pray for them that despitefully use them; they must walk with him who bore the Master's cross to Calvary.

A BOY'S HERITAGE

ORVIS F. JORDAN

THE minister who wants to talk about boys or to boys has no lack of texts. They abound in the Bible from beginning to end. I have chosen for my text today one of the most famous stories ever told. The story of the Prodigal Son and his brother has tucked away in it a lesson that needs to be more emphasized. I want to stress particularly the words of the wayward boy as found in Luke 15:12. "The younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided with them his living."

Were I to ask you what was the inheritance of the Prodigal Son you would doubtless say, the money he received. It was a part of that boy's inheritance. In the midst of his misery he discovered another heritage which he seems to have cared nothing about so long as the money lasted. This other invisible heritage became the most important fact of his life. It was the visible heritage that brought back his an-

ity. They say that blood will tell. But better still, training tells. "Train up a child in the way that he should go, and when he is old, he will not depart from it."

Father and mother are apt to think most of a boy's physical heritage. They are fairly wise these days about food values, vitamins, calories, fresh air, sun-light, and exercise. Fathers and mothers may well consider whether health of mind and morals is not of even larger importance than health of body. The greatest moral influence is after all the home. What impression does a boy get from his father on how to get on in the world? Does the conversation about the family table indicate that the road to success is shrewdness or honesty? Does father glory in his power to out-distance a competitor through tricky evasions or does he insist that truth-telling and fair-dealing are after all the surest foundation for a business? It is not so much the formal ethical teaching that counts

It is the daily conversation at the table, the power of a thousand little incidents.

A boy has a right to a good moral heritage as well as a good physical one. It does not amount to much to have ancestors who live to be a hundred years old, unless those years are filled with achievement and command the respect of mankind. A man with physique may only exist; a man with a mind and morals and a soul truly lives.

The church may well consider what is a boy's heritage. It is said that in colonial days churches often took the position that no one should join a church until far beyond the age of maturity. A person was supposed to have wandered off into sin and come to a great repentance before fit for church membership. Even to this day churches are far too much adult affairs. Thousands of village churches seem to have been erected chiefly for the benefit of grown-ups.

Over against this picture is the new church edifice with its good equipment for religious education and for a play program. The preacher who is unaware of young life in his congregation is not a good preacher. A church board which does not plan to hold youth for the church cause does not consider well the future of the church. Churches that live for the aged will soon pass, as have thousands of such institutions in the past.

The religious factor has been the important one in shaping the lives of very many great men. In a Scottish church one rainy Sunday evening the minister was tempted not to preach. There was just a handful of worshippers and just one little boy. But that boy was David Livingston, and this boy was won that night to the cause of Jesus Christ. It was doubtless the greatest achievement of that preacher's life for David Livingston became the missionary explorer of Africa. All of the central part of Africa was unknown country until Livingston pushed north from Cape Town blazing the trail for missionaries that were to follow. Every school boy knows the story of how Stanley went out to find Livingston when the latter disappeared for too long a time. Stanley went out just a newspaper man. He came back a Christian, so impressed was he by Livingston. The missionary won the heart of everybody. His body was carried at death to the coast by the natives of Africa and now reposes in Westminster Abbey along by the side of kings. No boy has his full heritage unless he finds the force that explains the secret of such diverse personalities as those of John Wesley, Gladstone and Abraham Lincoln.

The church knows that in the time of the moral and spiritual awakening of a boy he should have guidance. In the time of his keenest temptations, wrestling with mighty forces in his body that he only partly understands, he needs the steadying sense of a Presence that will come to his aid. Religion and morals become so intertwined in the experience of the adolescent boy that one hardly knows where one begins and the other leaves off.

The boy lives in the atmosphere of hero-worship. The national heroes have large value.

But the church has its own set of heroes derived from the Bible. These heroes are not just exactly perfect men, save One. They walk across the pages of history just as they are. Gideon stands for intrepid courage; David for kindly forgiveness of an enemy; Solomon for wisdom and Samson for physical strength. But the hero-worshipping boy finds hero-worship becoming a finer and deeper something in the presence of the One who was admittedly humanity's finest representative. To know the life of Jesus, to sit at the feet of the world's Redeemer, is to come into the greatest heritage of all. By the side of this greatest Hero the boy walks timidly at first but with growing confidence. The greatest lover of children in all of humanity's history is not One to make afraid. The growing boy finds in him at once a guide and helper.

The boy sees the beauty of nature. But religion helps him to find in nature something deeper still. In nature is law and order. In nature is a development from the imperfect to the more perfect. Beauty of form and beauty of design speak of the presence of the Divine Mind at work to perfect some great purpose of the Master Builder.

The boy in church is often our most interested worshipper. I do not speak of him as just a sermon-taster. He is more apt to be there as a worshipper. The joyous uplift of great hymns lay hold on him. He has a joy of life inside himself that responds to the great joy that fills the house of prayer. He hears calls to duty. When he places his life beside the great ideal which religion offers, he finds the humility which is the beginning of all true progress. The boy who does not find the Presence that abides at the altar has not received all of his heritage. Something has been kept from him if he does not find God.

Our word of exhortation today is not simply to boys but more truly to their adult helpers, parents and friends. I am moved to offer one more word of exhortation to parents with regard to their boys. I once heard of a boy who went to the reformatory. A neighbor said he got there because his father sent him to church. On hearing protests against what seemed like an outrageous explanation the neighbor said to listen carefully. The boy had been "sent" to church rather than "taken." The indolent father who prefers slippers and a comic paper on Sunday morning to being the companion of his boy at church and Sunday school is not the best father. This father tells us he works hard all week. He is a very busy man. But the man who is too busy to worship is just too busy, that is all.

The son of such a father wants to grow up. He thinks the way to grow up is to get to where one stays away from church on Sunday. And that is the reason the slothful parents of adolescents often come rushing to the minister one day to find an explanation to a deep-seated aversion to religious and moral values on the part of young life.

To give a boy his full heritage is indeed a wonderful thing. He comes into the world one of the most helpless of living things. He has

but few instincts. His only language is a cry. His upreached hands are an appeal. Nature assumes that there will be a social order to answer that cry and to put into those hands the things that are needful.

Human infancy is longer than the infancy of any other living things. This long infancy gives more time for more education and training. A boy designed to live in an educational world and the Divine Mind expects that he will receive the things needful in the making of a good, a happy, a successful life.

May the blessing of God rest, then, on all conscientious friends of young life. May parents see that their parenthood may be after all the biggest things they will ever do for the world. Those men who become Scoutmasters and members of supporting committees, Scout-

ers and leaders—my hat is off to them all. And to Sunday school teachers who give up Sunday morning leisure to teach their neighbors' boys religion, I offer my sincere appreciation. Wise church leaders that give up personal pleasures to finance church budgets and thus put a roof over the heads of boys learning the good life are deserving of praise. The friends of youth in the wider community who plan playgrounds, swimming pools and skating lots show forth a most gracious spirit.

Is there not need of a better cooperation among all these leaders? A strong alliance of family, school and church is what is needed to work out a better program for the future, and to turn out a manhood that shall be at once clear-eyed in its healthfulness of mind and body and clear-visioned in its understanding of moral and social responsibility.

FORGIVE AND FORGET, OR THE PROBLEM OF HUMAN SUFFERING

ORVA LEE ICE

FORGETTING those things which are behind."

The knot in the philosophical wood-sawing and whittling of the ages has been the problem of human suffering. Some nice pieces of wood-sawing have been done by the solons of the world, and not so wooden either, but this one knot resists their sharpest and oldest saws. Books that come to us from the ages and books warm from the press have chapters dealing with this problem. One great missionary has written an entire book on, "The problem of human suffering."

The Why of It

I cannot explain the problem of trouble, as to the why of it. Why so many good suffer. Why so many bad prosper. Jesus' mind was balked by it. His attitude was, "even so Father for so it seemeth good in thy sight." "Not my will but thy will be done." He did not know the reason, yet he was content because he knew there was a reason. "My God! my God! Why?" But then he accepted it. "Thy will be done." He accepted it because of the great faith he had in the fatherhood of God. He accepted it for the same reason we all do. We have to. No man can rise and shake his fist in the face of fate and say, "I am done with trouble; I shall have no more of it in my life; and thereby end all his own suffering. No truer statement of man's condition can be made than, "In the world we shall have tribulation."

If it came only to evil men the explanation would be obvious. It would be punishment for their evil deeds. If it came to the good only when they went astray it could be explained on the basis of warning. But when persons like Stephen, like John, like Paul, like Jesus are so summarily forced to drink the wormwood

and the gall, the explanation is obscure and defeating. Why? asks Jesus. Why? asks Paul. Why? asks a million suffering souls today. Echo answers, Why?

The How of It

The philosophy of the why being balked there is left for us the philosophy of the how, how to meet this inevitable fact.

Shall we take up arms "against a sea of troubles." Shall we resist the evil done to us? Shall we remember the wrongs we have suffered with the hope of one day getting even? What is the best ethic in the conduct of meetings trouble? "Never trouble trouble till troubles troubles you and then give it just as good as it sends? Must I fortify the coasts and boundaries of my self-regard, and when evil is done to me have at it eye for eye, tooth for tooth?

You see at once the folly of such argument for you think of trouble as impersonal, like disease, misfortune, death. These come upon us and can not be resisted to any great extent. We can sling no stone at such. We can fire no arrow. But let us think of troubles that are personalized, that come up to us two-legged, two-fisted and sharp-tongued, like gossip, lying, anger, malice, slander, neglect. That come in the same way, undeserved, abrupt, rude. Shall we resist these?

Human Lesson Books

Not if we wish to be happy. What shall it profit a man if he gain the whole world and lose his own happiness? It is the goal of life.

Looking at the most radiant souls who have graced the world we see how to live happily.

Jesus, so radiant as to be the light of the world, found the secret of happy, wholesome living and left it as a legacy to the world: "My peace I leave with you," "Be of good cheer,"

"Rejoice and be exceeding glad." He said, "Resist not evil."

Paul, whose life and voice made Christianity eloquent to his world and to the world to come, who sang at midnight, who cultivated a thorn until it blossomed, who met trouble "most gladly," and death as a victory, did it all by "forgetting those things which are behind."

Abraham Lincoln knew the secret of a happy life. "Did Stanton say I was a fool? Then, I must be for Stanton is usually right. I'll step over and see him." When he broke all precedents and with a member of his cabinet went to the home of General McClellan to talk over with him the situation of the war, and waited for an hour for his return, the general bolted in the front door and seeing the president, mounted the stairs and went to bed. After waiting for another half-hour the president sent the servant for him, who returned saying that the general had gone to bed and would not see him. He was urged as he went away from the house by the cabinet member to remove him immediately from command. This was Lincoln's reply: "No, I won't do that. Why, I'll hold McClellan's horse if he will only bring us victories."

These are lessons in human flesh.

Philosophy in Two Words

There is no longer any use to rub the philosopher's stone as to how to meet the evil done to us. That is, if one wishes to be happy. It is a simple dictum. Forget it!

No injury is ever worth remembering. No slander is a precious gift to be kept. No evil is valuable enough to treasure. Too great valuation has been placed on trouble. It is not worth keeping. It is always a liability. It is more than a passive liability. It is potent to the tearing down of the soul. It is active in warring against our finer selves. It is an infection. Men who harbor malice and nurture grudges find their own blood poisoned, a death potion in their own souls.

"Be not swift to take offense;

Let it pass!

Anger is a foe to sense;

Let it pass!

Brood not darkly o'er a wrong

Which will disappear ere long;

Rather, sing this cheery song

Let it pass!

Let it pass."

Paul has said, simply, "Forget it." Jesus has said, "Arise, let us be going."

There are some observations, I believe, ought to be made by us all as we face life fairly.

Saving Sense of Humor

The first one is, We should not take life too seriously. There is a saving sense of humor that is a great boon to those who have it. The miserable man is the man who tries to find implied meanings in every conversation. "Now, what did he mean by that?" Morbid imagination is always ready to supply that meaning. We are borrowing trouble every time. We make life very uncomfortable for ourselves. Happy is the man whose sense of humor understands. The world is often wrong but it is not often

maliciously wrong. Don't try to force evil and suggestive meanings into the mouths of your friends. They meant no harm by it all. It was a thoughtless and passing remark. Don't go on making yourself trouble by vain imagination. Hearts are cankered by it. Homes are divided by it. Churches are split by it. Forget the passing remark.

In Defense of Self

Another thing we ought to observe is, Flying hastily to the defense of self reveals to the world how vulnerable we are; how weak we are; how much we need defending; and how little we have to defend. Remember the moon doesn't bark back at the dog. Ask yourself, Do I need to spend my life defending myself from some mortification? If I do then I am going to spend my life as a tragic tale that is told. I am going to be walking the world with a martial tread. The most miserable soul in the world is the man who is always trying to see that he is properly received, his dignity recognized, his station noticed, his position respected; busy defending himself from humiliation. Little people are hurt by little things; big people rise above them.

Did some slight come to you? Did some one pass you by? Did you fail to get your place? Forget it!

Lies and Allies

A third observation we should make is, If you go out to run down one lie, you scare up eleven more. There are lies and allies. Life is too short to spend it hunting down lies. The best way is to forget all about it right off. You know what that person will do who lied about you? Other people will be drawn in, friends of the offender who can tell them too.

Has some lie been told on you? It's a lie isn't it? Or, is it? If it is, it isn't true anyway. Why bother? If you keep still the eleven other lies won't be scared up. Few will learn about it. Of those who do only the fools will believe it. Why stir up such ado? Forget it!

Better Wronged than Wrong

In the fourth place, two wrongs will not make a right. If you have been decidedly wronged and you yourself do a wrong in trying to get even nothing right has resulted at all. No war ever settled anything. Vengeance is a streptococci. Ulcers of hatred are created that fester more and more. Wrong won't settle wrong. Jesus said: "Forgive it." Paul said, "Forget it."

"Bid your anger to depart;

Let it pass.

Lay these homely words to heart,

Let it pass.

Follow not the giddy throng;

Better to be wronged than wrong;

Therefore sing this cheery song,

Let it pass.

Let it pass."

Another thing to be noticed is, a new beatitude that should have more currency, Blessed is the man who has the ability to forget, who will not crowd his mind with the ugliest things in his life, who refuses to remember the harsh and unkindly things. Look at the gnarled souls in the world so misshapen, bowed, and horrible be-

cause they have carried such a load of trouble. They never seem to forget. Their conversation runs in a groove of dark memories. Always they tell you about the same dead, and decayed incidents. "I haven't been in that church for twenty-five years." But why? What happened? A deacon said something. A pastor failed to shake his hand. The church felt it best to give his office to another. He can't forget it. There he sits pickled in his own brine. Wretched and miserable. The people who were there twenty-five years ago are gone. The deacon is dead. The pastor has moved to another place. But the blighting memory lingers on, a chronic malady, a disease of the mind, the death of the soul.

If anything like this comes into your life. Skip it. Learn the blessing of forgetting.

A Sure Physician

It is well to observe that time is a great healer. An injury done today will look only half as big tomorrow. A month from now, scarcely a trace will be found. Let a year pass and even memory must labor to recall it. In ten years it becomes a thing of laughter. Don't hurry to answer a hot letter. One of Lincoln's cabinet members wrote a hot letter to General Grant relieving him of his command and took it to the president to sign. Mr. Lincoln signed it. The secretary started to leave the room when the president asked him what he intended doing with the letter. The surprised member retorted that he was going to send it. Mr. Lincoln then observed that he often wrote such letters but he never mailed them, and took the letter and crumpled it into the waste basket. Don't answer hasty words with hasty. Time will

calm your soul. You may think at the time, I shall never speak to him again. I can never again be a friend to him. He has crushed my soul. It will never be the same. But, time is a great physician. So, when the injury comes, sudden, unexpected though it may be, gather yourself in. Be calm. Don't say hot words; you will always regret. Forget it!

"If, for good, you've taken ill

Let it pass.

Just be kind and gentle still;

Let it pass.

Time, at last, makes all things straight;

Let us not resent, but wait,

And our triumph shall be great.

Let it pass.

Let it pass."

It is Christian to forgive. "Until seventy times?" "Until seventy times seven." Always before us come the words of the wronged and innocent Lord: "Father, forgive them for they know not what they do." Adopt these words as your own. Put them now, today, into your vocabulary; into your heart. You will find your soul surged with supreme happiness, an overwhelming joy in your heart with all the rancor gone, if you learn to say upon each injury you receive, "Father, forgive them for they know not what they do."

"Strife corrodes the purest mind;

Let it pass.

As the unregarded wind,

Let it pass.

Any vulgar souls that live

May condemn without reprieve

But 'tis noble to forgive.

Let it pass.

Let it pass.

THE TRIUNE GOD IN ACTION

PAUL I. MORENTZ

Trinity Sunday

Text: Matt. 28:18-20.

LIKE this Trinity Text for a number of reasons, and may the reader graciously pardon the personal note in this introduction.—I like it as a convert from Judaism to Christianity, from the rigid unitarianism of the synagogue to the glorious trinitarianism of an old orthodox denomination. I like it as a missionary, and the text is certainly all missionary, because to me the missionary idea is to the church what breathing is to the human body. When the missionary vision is lost in the church, the church is not dying; it is dead until the Spirit of God is permitted to breathe new life into it. I like it above all as a Christian who likes to look upon the Trinity as a divine functioning rather than a metaphysical being to be carefully defined by the theologians. I am interested, not in what the Trinity is but what the Trinity does, and for that the text is all sufficient.

I. *The Trinity means Power.* At the very opening in our text we have the words of one

of the persons of the Trinity: "All power is given unto me in heaven and in earth." I prefer this translation, taken from the Authorized Version, because I believe the Revised Version is losing something by translating the Greek word "eksousia" as meaning "authority." The second person of the Trinity, Jesus, the Son of God, is receiving from the Father as reward for His obedience all power in heaven and in earth. This power He is ready to use, certainly not an unwarranted assumption, in and in favor of His church, and He uses it only ten days after the promise is made by sending the Holy Spirit to the infant church on Pentecost. Here, therefore, you have the Trinity functioning with power.

There is but one thing for us to do in view of the fact that there is power in store for us and that is to believe in it and to appropriate it. It is questionable to me whether the Christian Church ever realized that there is such a power store ready for our use, and if it did, whether it ever made full use of it. Sometimes it is a good thing to let others, rank outsiders, tell us

about what we have. I am calling on one, certainly a rank outsider, to tell something about that power. I quote from "Stormers of Heaven" by Rabbi Freehof:

"There is an explosive power in the Christian faith which can capture the souls of men in the calmest moment of their self-contentment, tear down their spiritual organization, and built it upon a new plan. The renunciation of the physical life, and a sudden inner revolution are typical of the greatest Christians of history, and seem to be essential characteristics of Christianity. To a world drugged by the flesh, blinded by pleasure, Christianity if it can find its voice, will always have a message to proclaim. And it will always find the strength to proclaim it. It has inner resources of power. Its energy cannot be calculated. The faith which converted Paul and Augustine, Francis and Luther, may convert any one at any time. Christianity may yet manifest its explosive power, awaken a flesh-sodden age to the joys of the spirit, and make it willing to count the world well lost if it can only regain its soul."

II. *The Trinity means Salvation.* With this power-house at your command, here are your marching orders: "Go . . . and make disciples of all nations, baptizing them *into* the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you."

Here is a missionary message par excellence. The Triune God, working in you, with you and for you, commands you to go into all the world, not chiefly as a ruler, nor even as servant, but as a teacher. You have something very precious to contribute to the world, the world needs it and you have it. If you fail to give the world that something, the world is the poorer for it and you are the poorest of them all. What a glorious, altruistic and yet self-interest motive for mission work! Is it a wonder that Paul, the prince of missionaries, could say with one breath: "I am a debtor both to Greeks and to Barbarians, both to the wise and to the foolish" and with the other say: "Woe unto *me* if I preach not the Gospel"? I like the good old-fashioned categorical imperative in mission work. We have had too much of the sentimental and the emotional in the attempt to interest people in missionary work. It is great while it lasts but it does not last long.

But let us get back to the relation of the

Trinity to this message. Maybe it is purely incidental, but it is at least an incident worth noting. Judaism, the mother of the Christian religion, is not a missionary religion. Evidence: The Jews, the best salesmen in the world, have never been able to sell their religion to the world. Some of their best and most honest spirits admit that Judaism as a religion is not sellable. Others, in order to cover up their own deficiencies and the deficiencies of their religious system, deny that any religion is sellable. Mohammedanism, a step-sister of Christianity, and mentioned because it is one of the three great religions of the world and a champion of monotheism, is in the true sense of the word not a missionary religion. Mohammedans are zealous propagandists and fanatical protagonists for their religion; but zealous propagandists are not necessarily teachers and missionaries, hence, while drawing to the crescent the ignorant masses in Asia and Africa they have made little or no inroads into the more enlightened countries in Europe and America. Christianity alone is a universal religion, and as already intimated in this sermonette, when it loses its universality it ceases to be Christian.

III. *The Trinity means Personal Religion.* The power that the Christian religion promises and the universal message of salvation that it offers is contingent on the eternal presence of the divine that it assures all who obey the marching orders of the Triune God. If you go into all the world for the purpose of making disciples of all nations you do not go alone. The Triune God goes with you, the Father, the Son and the Holy Spirit go with you, even unto the end of the world. This is certainly reassuring to any one who feels abashed at the great task before them. And that it is no empty claim, every Christian missionary, at home or abroad, can testify. You ask for evidence? Here it is: The Christian Church in the so-called Christian lands, they say, is losing ground. Maybe it is true and maybe it is not true. But one thing we do know. If it is losing ground, it is losing at home and for some very good reasons that need not here be discussed, but it is not losing on the mission fields. Organized Christianity, they say, is on the wane; maybe so, but Jesus Christ is not on the wane but in the van. If we lose we lose because we are without the Presence that we are assured of. With that Presence we are sure winners, yea more than conquerors.

THE CONTINUING SPIRIT

D. S. CAIRNS

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If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him.—Luke 11:13.

But ye shall receive power, after that the Holy Ghost is come upon you.—Acts 1:8.

I WISH to speak to you this morning about the Holy Spirit of God. The age in which we are living has seen many wonderful discoveries in the natural world, and even now, in all the many laboratories of science all over the civilized earth, multitudes of praying men and

women are pressing onward and exploring these things, sustained by the conviction that the more they find out, the more power men will have over Nature. There lies behind that a long story of trial and experiment, and the discovery of latent forces and the application of them to the enrichment of human life. It is a very wonderful thing, surely, that at every stage in man's history, the more he grows in knowledge and skill and social organization, in every new advance of that kind there has always been something new to be discovered and to be used in Nature.

I wonder if it were announced authoritatively that at last the secret of the atom had been found, the secret of utilizing the forces that men of science tell us are in the atom, discerning people would feel anything in the nature of a thrill. They might ask themselves rather: "Is man ready for this new discovery?" This generation has had an unforgettable lesson as to how the powers of science can be used for destruction, and we know that the power which we are able to discover and realize may be far beyond the capacity of the human spirit properly to control it.

It is shown today that we need another kind of knowledge and another kind of power, that what is fundamentally needed is the power that can change the human heart.

Undiscovered Power

Just think of the way in which we have all had constantly brought home to us that there was power in Nature running to waste for ages. Take the marvel of the wireless that is so familiar to you all. Think of all those vibrations which have been going on throughout all the ages in the ether, while we ourselves were blind and deaf to them, unaware of them. There they were, all running to waste, waiting for the moment of discovery and application. It suggests—does it not?—that there may be some great power in the world today to change the human heart, a power such as we are hardly aware of, and that if we could learn to use it many of our difficulties would disappear.

I have taken an illustration from the life of the world of nature, but is not the same thing true of every one of us? Do we not all know that our lives ought to be much purer and braver and better and stronger? Which of us has not got that deep sense of dissatisfaction? The world is well enough in its ways, but it does not satisfy. We know in our inmost spirits that what we all need is a change of heart, a change for the better, more of God in our lives, more purity and courage and sincerity and faith and love.

It is along that line that I should like to say some truths that have come home to me concerning the teaching of the Bible about the Holy Spirit. Not a long time ago the thing that appealed to the fresh open minds of youth was the new knowledge that had come about the Jesus of history. They thought, too, of the emancipation that had come about as the result of the glorious gospel of the Kingdom of God. The idea of a better world was very much in their minds, the idea of a change of society

rightly held the minds of youth, and of old ages as well. They saw visions and dreamed dreams.

I do not want to take away one particle from that. I was all a great advance. Yet, as time has gone on, I wonder if some of us have not grown into a deeper sense that all that needs something more than what is usually called the Galilean Gospel—I think, in a way, imperfectly called the Galilean Gospel.

Is a New Baptism Possible?

What does the Bible say to us about the coming of the Spirit? It tell us how a whole generation—the generation that wrote the New Testament—seemed somehow to get up into a purer greater zone, to rise to new heights. What was the secret of that new awakening, that new breath of life? The New Testament tells us that it was the Holy Spirit of God coming with a new divine energy to men. And the question at once arises: Is it impossible for our age to have a similar baptism of the Spirit, a new breath of life and love, and the flooding of the common way with joy? Is it impossible for your life and mine to catch something of that gift?

People put off the possibility of a thought like that. They say: "Oh, but that was a special gift of God given to a special age. It was never meant to be prolonged through the ages or to be given to each new age." But surely that is to take all the power out of the New Testament. Is it to be said that the life that those people lived in the strength of that Spirit is impossible for us and cannot be our standard for today? We cannot put off this question with any such excuse. Surely, my friends, when you think of the words of Our Lord which I quoted as a text, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him," it is altogether inconsistent with the Christian idea of God to suppose that what He then gave He withdrew.

I remember once in Japan seeing the great statue of the Buddha, and to it there came on pilgrimage all kinds of people—farm servants from the remote country, soldiers from the army, people of Japanese society, they all came there, thronging to this great tranquil giant figure of the Buddha. Is that an adequate picture of God as you get Him in the New Testament? The Cross is a far truer symbol. Here we have One Who does not wait for men to come to Him and find Him out; He goes seeking them. That is the very nerve of the Christian faith. It is God seeking His children, always trying to help, to succor, to uplift. Now, is it conceivable that God should have uttered Himself simply in the Cross and have then withdrawn and left men to find Him out? We need the idea of a God which accompanies us every day, seeking us even at this hour, desiring to change, to bless, to renew every day.

That is what the doctrine of the Holy Spirit means.

If that is the case, then what is keeping the Spirit out? Why is life today so dull and dead

and flat as it often is? Why is your life and mine so impotent? That is the problem. Something in ourselves is obstructing the coming of the Spirit, and the problem is to discover it. The problem of every human being is to stop hindering God from doing what He wants to do. What is it that keeps God out? Largely it is ignorance of God, largely false ideas of God, which the human spirit generates. Just as the marsh throws up mists, so the human spirit throws up the clouds of false thoughts about God. There is only one way to get that cured, and that is to dwell in the revelation which Our Lord Jesus Christ has given, to let it permeate our lives, to give ourselves leisure and time for that thought of God to take possession of us.

The Barriers

Then always, in every human mind, there is something that will not let go—something that conflicts with God. It may be pride, it may be lust, it may be love of the world, it may be many things. But always it is sin, and sin is something that conflicts with God, something that is unwilling to let go.

Then there is prayerlessness, there is the unwillingness to give time enough and thought enough to this inner life of speaking with God and letting God speak to us. It is not easy to give time, for the world never grow still, and it is so easy to contract the time and the thought which we give to these things, and how

often, in doing so, we are obstructing—overshadowing the divine life in us.

I have mentioned some of the things that prevent the Spirit from entering in. We are living in a world that has much in its heart and in its society that is not of God. Everyone of us can put his own part in it right by stopping hindering the coming of Spirit of God.

Away across the North Sea today the great ocean is broken by the dykes of Holland. The water are flowing along jealously seeing if at any point the ramparts are giving way. If the dykes give way then the sea of desolation and death would break in again and drown the the fertile land. As I read the matter the sea of the Spirit, which is the ocean, not of desolation and death, but of love and joy and power, is seeking ever to break in upon the spirit of every human being, and our great problem is to open the sluices and let that life-giving Spirit in. Each of us, by searching his own spirit, has to find out how he can cease hindering God, so that the Spirit of God may have His full way within us in creative beauty and power.

Oh, Breath from far eternity,
Breathe o'er my soul's unfertile land;
So shall the pine and myrtle tree,
Spring up amidst the desert sand;
And where thy living water flows,
My heart shall blossom as the rose.

—From *The Christian World Pulpit*.

LIFE'S NEED OF PERSPECTIVE

LOUIS FORSYTHE KIRLIN

"Seek ye first the Kingdom of God and His righteousness and all other things shall be added unto you." Math. VI. 33.

FOR every man there exists the power of choice. God has mysteriously endowed every individual with the inalienable right to chose the pathway he or she shall take in the journey of life. Whether we shall do God's will or repel Him is ours to decide; no one can coerce us to make us choose the road which we shall take. As the poet has it:

For every man there openeth,
A highway and a low,
And every man must choose,
The way his soul shall go.

However free our choice we strenuously feel the need of some great rule to help us in the important decisions of life that shall ultimately effect our destiny. The text before us is Christ's rule, which well warrants consideration in the making of our choices. "Seek ye first the Kingdom of God and His righteousness and all other things shall be added unto you."

I. The Need of Perspective

It seems to me that one of the prevailing needs of our age is the need for a right perspective on life. We need to see things as they are in right proportion and in their right relation-

ship. It may truly be said of many in our generation that they cannot see the forest for the trees. Things that should have a subordinate place have commanded the center of our interest and attention, the eternal verities of life have given way to lesser things.

When a young child endeavors to draw a picture it has little or no sense of perspective. Houses look smaller than trees, people are unconsciously drawn out of all proportion to their environment. The child's sense of proportion has not yet developed; but how often we look at the world about us with the naivete and lack of perspective of the child. When I was a boy I loved to visit the mirror maze at a local amusement park. There as one looked in the curved glass all sense of perspective and proportion was gone. Tall people appeared short and short people appeared tall, the head looked larger than the body and the feet larger than the head. The experience of the mirror maze is typical of us all, life at times seems entirely out of proportion, we see things not as they really are but as they appear to us on the surface; and our choices are governed accordingly. Jesus in this text is laying down for us the first rule to be followed in seeing life in its right perspective. If by chance some one should ask the average church congregation, how many during the last month have read

dexteriously lengthy accounts of the Hauptman trial, and then how many in the past month have read their Bibles for spiritual edification most likely embarrassment would result.

II. What Comes First

We do well occasionally to ask ourselves the question, What comes first in our life? What is it that commands pre-eminently our attention and interest? Tolstoy has said: "We forget that there are many duties, but that among them all there is a first and a last, and that we must not fulfill the last before fulfilling the first, just as one must not harrow without plowing." If we would endeavor to live life at its fullest and best we must seek first the Kingdom of God. That seed must first be planted in order to reap the harvest. What preeminently occupies your leisure time and commands your loyalty? Is it the lodge, the local bridge club, or the church? Seek ye first the Kingdom of God and His righteousness. Some seek money first; many men have for their main object in life the accumulation of worldly possessions and when that is gone they do like that banker in Chicago the other day, who, when he found himself a poor man, in desperation took his life. Money was the first and important thing in life and when that was gone he found life no longer worth living. Some seek entertainment first. Life for them simply consists of one good time after another, and they count time by

thrills and adventure. Some seek power and influence; every act is done for the achievement of that end. And so the result is a Hitler who thinks nothing of standing those opposed to him against a wall.

III. Reward of Seeking First the Kingdom of God

Seek ye first the Kingdom of God and *all things shall be added unto you.* Is it true that those who seek God are the happiest men. Those that seek God can best resist temptation and endure sorrow and suffering. They have learned to look at life in the right perspective, to put first things first and great is their reward. "Those that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

Do we believe that. Do we live as if we believed that? Down through the corridors of history come those words of the Master, they pierce to the very core of our modern life, they challenge us this morning as they challenged and inspired that ancient multitude of old. They present to us a great rule of faith that shall guide us in the great choices of life and enable us to see life in the right perspectives. "Seek first the Kingdom of God and His righteousness," and the reward will be surely ours; all other things shall be added unto us.

THE LURE OF THE MOUNTAIN

Baccalaureate Address

C. R. LANMAN

MY subject was chosen because it presents a challenge. Young people like challenges. Young people expect challenges. Young people demand challenges in order to keep an otherwise dull and drab life eventful and inspiring.

My text is composed of four little words, but words fraught with tremendous possibilities, found in the fourteenth chapter of Joshua, the twelfth verse: "Give me this mountain." A unique and extraordinary request! It is all the more remarkable because of the fact the request comes from a man on his 85th anniversary.

The chronical from which the words are taken is an interesting page in Hebrew history. Joshua, successor to Moses, has entered Canaan, and, according to the will and plan of his illustrious predecessor, is dividing the land among the tribes. Caleb, his life bosom friend and comrade of earlier years, privately comes to him on his 85th birthday and requests a certain well-known mountain as an inheritance for the tribe of Judah. Indeed, a most unusual request!

He might have asked for fertile valleys and fruitful plains and have received them. We would have labeled such a request a wise one. Nobody was biding for the mountain. Nobody

wanted it for very obvious reasons. Besides being rugged and non-productive, it was full of giants barricaded in walled cities. This was the home of of Anak and his dreaded sons, savage and defiant, who terrified and intimidated all other people.

Possibly Joshua tried to dissuade him. "Caleb, are you sure that you prefer the mountain? You know that you and I have been good friends for a long time and now I am in a position to reward you handsomely. Think hard now, and ask what you will."

"I will have this mountain." Now this is what Caleb wanted for an inheritance, and Joshua gave it to him without reservation—giants and all. Certainly, the giants went with the mountain; they always do.

Now this story is more than just an interesting narrative. The qualities of character exemplified by the individual who made the request are noble expressions of life's attainment. What faith, courage and patience are possessed by this man of God! Indeed, godliness was the supreme attribute in the life of Caleb. The Lord had promised him the mountain as an inheritance forty-five years before, and he had neither doubted its fulfillment nor questioned His wisdom in granting him a giant stronghold as a reward for faithful service. Over and

over again it is written, "he wholly followed the Lord," and because he wholly followed the Lord, the mountain of giants became the hub of an imperishable civilization. Mount Hebron and environs became the land where Ruth gleaned in the fields of Boaz, where David sang his immortal songs, where Solomon built the temple dedicated to God. It became the land forever hallowed by the Son of God who trod its pathways.

No, Caleb, thy choice was not foolish! It was, indeed, wise. Thy faith, courage, patience and godliness were crowned with success as are the virtues of any person who dares to attempt great and worthwhile things in life.

"God's promises are sure,
He gains the prize who can the most endure,
Who faces issues and never shirks;
Who waits and watches and always works."

In this story great fundamental truths are illustrated; great lessons of life are revealed; and great challenges are presented.

Mountains are symbolical. They may symbolize many things in our lives. Life is filled with mountain-like experiences. Mountains often appear in the form of momentous decisions that we are compelled to make; or they may be goals in life we have chosen which require arduous striving to attain; again, they may assume the lovelier form symbolizing inspirational events and triumphant achievement.

Young men and young ladies, you are facing a period in your lives when the decisions you will be forced to make will come to look more and more like mountains. You are facing the future with a perspective that you have never had before. Henceforth you must face life's battles the more alone. You will not have the kindly counsel of your teachers as you now have. Sooner or later, perhaps, you shall not have the privilege of running to father and mother for advice on many matters. You will make your own decisions and abide by the results. The choices that you make will determine what your life here shall be, and what your destiny will be hereafter.

There are three things that influence our choices. First, our ambition; second, our talents, aptitudes and natural inclinations, and; third, the work that needs to be done. Lacking the first, our talents shall lie dormant and unused, and the work for which we are fitted by natural endowment shall never be accomplished.

I mean no offense when I assert that too many young people today are seeking the easy road to success. The one who chose the mountain cannot be accused of taking the path of least resistance. It is everywhere evident that we get in life just about what we deserve rather than what we desire. We get out of life what we put into it, or scripturally phrased, "With what measure ye mete it shall be measured to you."

Visualize with me for a moment the universe of human beings from every age and clime;

watch them unerringly group themselves into two classes according to the eternal law of equity: giants and pigmies, workers and shirkers, heroes and cowards. Edgar A. Guest must have been thinking of these two distinct types when he wrote:

"The easy roads are crowded,
And the level roads are jammed,
The pleasant little rivers
With the drifting folks are crammed.
But off yonder where its rocky,
Where you get the better view,
You will find the ranks are thinning
And the travelers are few.

Where the going's smooth and pleasant
You will always find the throng,
For the many (more's the pity)
Seem to like to drift along;
But the steps that call for courage
And the task that's hard to do,
In the end results in glory
For the never failing few."

Learn a parable from the Blue-Bell of Scotland. It lives in the ice and snow of the early spring. The marvel of its existence is within. It has the power to generate heat and therefore melt its way to the sunshine. The power that we may possess to turn adversity to our advantage comes from within. It is called character. Character, like radium, is constantly giving off light, heat and power.

Young people, you probably have heard much about character these days, and, perhaps, are tired of hearing the word. But let's not be too hasty to discount it. The crown and glory of life is noble character. The true end of education is character building. To those who are seeking to develop manhood and womanhood, worthy and enduring, the ideal man, Jesus Christ, appears in all His splendor and glory. To love Him, to emulate Him, to be in vital touch with Him, is to surely grow into the image and likeness of the most beautiful character the world has ever known.

I commend you that you have come thus far. Go on! Your golden age is not behind you; it is ahead. Success in life is yours for the taking. The giants of Anak are there, but the world needs men and women who dare to face issues; it is calling for men and women of faith, courage and patience; but above all it sets a premium upon men and women who walk with God! And my young friends, it is your exalted privilege to choose today the highway that leads to everlasting glory:

"For the high soul climbs the high way,
And the low soul gropes the low,
And in between, on the misty flats,
The rest drift to and fro.

But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

SELF STARTERS FOR SERMONS

CLAUDE R. SHAVER

I. OVERCOMING HANDICAPS. Every motorist occasionally finds himself starting on a journey with a jerk and a groan; when, on closer examination, he finds he has failed to release his brake. Life's journey has handicaps of another kind. Release comes by "looking unto Jesus" (Heb. 12:2) who shows us how to lay aside "sins" and hindrances: also to find strength to overcome other difficulties.

II. GOD HATH SPOKEN. It was a rare privilege for radio listeners in the far West to hear, from London, "Big Ben," announcing the advent of the New Year. Even more of a privilege is it to comprehend another message, as the writer of the book of Hebrews does when he says: "God spake . . . hath spoken" (Heb. 1:1, 2).

III. STABILIZED CURRENCY. All economists recognize the importance of a reliable medium of exchange—one that will be at par in any counting house. John heard an offer, from a heavenly Authority of such values as would pass all earthly tests and meet the standards of Eternal life. "Buy of me gold tried in the fire" (Rev. 3:18).

IV. THE MEASURE OF MANHOOD. "When does a boy become a man" is a question which has a varied answer according to physical, intellectual and legal standards. Moses, exercising faith's discernment, showed signs of maturity; when he chose a difficult leading, rather than the "treasures of Egypt" (Heb. 11:26).

V. SOUL BIGNESS is suggested in the title of Edna Ferber's popular story, "So Big." When the tired mother, out on the truck farm, watching her growing son, says: "How big is my little man." His answer is a tense extension of every muscle toward fuller growth. Paul saw fuller possibilities for his life (even in prison) when he wrote "Stretching forward to the things that are before" (Phil. 3:13 R. V.). Here is spiritual expansion; as contrasted with Miss Ferber's hero, who never attained soul bigness, in the Gospel sense.

VI. WASTED ENERGY. Dr. Merton Rice tells of coming upon a man who had spent his years in building a glass engine. He was invited by the inventor to see it in operation. He asked the question, "What is it good for," and the proud maker said, "Don't you see! It will run." And that was all it could do—consume gas and oil, but too frail to be useful. Paul's policy—"Fight not as one that beateth the air" (I Cor. 9:26). Contrast the wasted energy of these modern days through social clubs and other useless associations.

VII. OUR FATHERS' GOD. Do we of today really visualize that "God of our fathers" (II Chron. 34:33) when we sing "My Country 'tis of Thee"? True, we have changed our manner of thinking in some external features,

but we still may worship that Being who, in the mind of the Pilgrim Fathers, stood for order, righteousness, prayer contacts, and national responsibility.

IX. WHO'S WHO? This record of American life has frequent alterations and editions because of the transient nature of reputations. Their answer, in service rendered to society, lacks deeper implications. Contrast the ancient Shepherd who responded not merely by saying "Who am I," but also by putting his life behind the redeeming plan of the ages. He forged himself into immortality (Ex. 3:11) by discerning the leadings of the "I AM," who brings out the inherent values in every life: Thereby answering more fully his own question.

X. DEEPENING STREAMS. In Dorothy Canfield's story by this title, the rugged beech tree advises the heorine, Matey, to "Stand fast." For he had experienced—"the renewal of life which thrills along a deeply buried root." Paul offered the Colossians (Ch. 2:7) a similar experience in inspiration when he advised contact with One in whom dwelt "the fullness of the Godhead bodily" (vs. 9).

XI. HOW TO KEEP YOUNG was outlined in a prescription written by Julia Ward Howe who lived until past ninety-two. One essential is implied in her concept—"We grow like that that we contemplate." Paul saw "the light of the glory of God in the face of Jesus Christ" (II Cor. 4:6). Recall also Hawthorne's "Stone Face." "Be not conformed . . . be transformed" (Rom. 12:2).

XII. GOD'S TEMPLE WARDENS. Brave knights of the olden times were honored by the appointment "Guardians of the Temple." From which service has descended the honorable chivalric order Knights Templar. Paul emphasized another heroic order (II Cor. 6:14-16) when he tried to lift his Corinthians from lowly out of their narrow petty striving into that relationship of "Workers together . . . with God" (vs. 1).

XIII. EPOCH MAKING CHOICES are usually positive rather than negative. Calvin Coolidge surprised the nation one July day by announcing "I do not choose to run for President." Joshua's choice and example of long ago had constructive effects (Josh. 24:15). Matthew left the seat of custom to assume more vigorous life mission. (Matt. 9:9).

XIV. FOUR SQUARE CITIZENSHIP. John in his Apocalyptic vision, saw a "city four square" (Rev. 21:16) but he was more concerned about the citizenship for that city whose pattern was offered in the One who grew in wisdom and in stature, and in favor with God and man (Luke 2:52). Julia Ward Howe, well balanced woman leader, had a standard. When her daughter asked, "What is the ideal aim of life," she answered, "To learn to teach; to serve; to enjoy."

XV. CALL OF THE HIGHEST. Jack London's dog story, "The Call of the Wild," was a dramatic portrayal of degenerate life tendencies, when left to wander at will, away from wholesome atmospheres. Paul's "call of the highest" (Phil. 3:14) and (Tim. 6:12), by way of contrast, turns thought into constructive channels.

XVI. WEIGHT OF A SOUL? Can a soul be weighed? This question was supposed to be answered in the affirmative by that university professor who devised a delicate scale which he weighed bodies of individuals just before and just after death. However it was much more conclusively answered long ago by that experience of Daniel (Ch. 5:7) when he saw the condemnation of Belshazzar and when he himself stood the test of temptations (Ch. 6:3) and was "Preferred because an excellent spirit was

in him." Compare the weight of Belshazzar and Daniel.

XVII. STRENGTHENED HOME TIES are possible in contrast with the "Breaking of Home Ties" as portrayed in Hovenden's familiar picture. Abraham strengthened, when he "gave to Isaac all that he had" (Gen. 25:5, 11) and followed the gift by the example.

XVIII. MEMORY, as a heavenly leading, was illustrated some time ago in the case of that shell-shocked veteran who had lost touch with his past; knew not home or parentage—until one day when he tuned in with his radio upon a church communion service. Then he heard familiar hymns and "this do in remembrance of me," which took him back to the old church and the home fireside. He awakened and established contact with a forgotten faith, past associations, and an ever-present God.

ILLUSTRATIONS

WILLIAM J. HART

Brothers

In every patch of timber you
Will always find a tree or two
That would have fallen long ago,
Borne down by wind or snow,
Had not another neighbor tree
Held out its arms in sympathy.
And caught the tree the storm had hurled
To earth. So, brothers, is the world
In every patch of timber stand
Samaritans of forest land,
The birch, the maple, oak and pine,
The fir, cedar, all the line;
In every wood, unseen, unknown,
They bear their burdens of their own
And bear as well another form,
Some brother stricken by the storm.
Shall trees be nobler to their kind
Than men, who boast the noble mind?
Shall there exist within the wood
This great eternal brotherhood,
Of oak and pine, of hill and fen,
And not within the hearts of men?
God grant that men are like to these
And brothers brotherly as trees.
—Carl J. Blatz.

"What do you mean by that?" was the question of Mr. Dana to the young man.

"I mean that the managing editor of your newspaper should have wide, extensive, general information. I know very little about politics, or finance, or art, for instance. A managing editor should have expert knowledge of them."

"What is the objection to your devoting a little time each day to the study of these things in which you feel yourself deficient," was Mr. Dana's calm reply. Then he added: "I did not know so much about them myself, when I first came to the city as I do today."

Thus Mr. Lord, who was for forty-one years a member of the staff of the New York Sun, was led to accept the position of managing editor of that paper, and served as such for thirty-three years. Relating the incident in "The Young Man and Journalism," he said, "I now appreciate that whatever progress I afterward made in the business came largely from this suggestion . . . How true it is that to achieve you must study to the limit of your resources; you must think to the limit of your intelligence; you must strive to the limit of your endurance—then you have done your best and that marks the measure of your success."

Dana's Suggestion to Chester S. Lord
Ecc. 9:10. "Whatsoever thy hand findeth to do,
do it with thy might."

Invited in 1880 to be the managing editor of the New York Sun, Dr. Chester S. Lord gave the answer:

"Mr. Dana, I do not know enough to be your managing editor."

Charles Anderson Dana was a man of keen understanding of men, and was appreciative of the ability shown by others. His leadership in American journalism was greatly respected.

There's Always a Way Through

Gen. 49:19. "But he shall overcome at the last."

The problem of what to do next may be always a difficult one; but if youth wakes up, as so many are now waking up, works hard, and tries to seize its opportunities, the way will open out surprisingly. Walkers on a pavement, seen ahead, often look almost impassable, until you get close to them; and then you find there is a way through. Obstacles are things to be overcome: if they did not exist,

there would be no joy in achievement. There are no insurmountable obstacles in the path of energetic youth.—*Sir Oliver Lodge.*

Memorable Sentence by a Negro

Ecc. 9:10. "Throw yourself into any pursuit that may appeal to you." (Moffatt.)

George Washington Carver, D.Sc., winner of the Spingarn medal for Negro achievement, teacher for many years at Tuskegee Institute, who has made many discoveries through his work in chemistry, once uttered a sentence which indicated the secret of his own conspicuous success. Said he to a group of students: "When you do the common things of life in an uncommon way, you will command the attention of the world."

Did the Chores First

Luke 17:10. "We have done that which was our duty to do."

An old man, who years ago lived in the same town with John D. Rockefeller and played with him when they were boys, said of him:

"Johnny Rockefeller was a great boy to play, but we could never get him to play ball or go swimming or do anything else until the chores were done." He always put duty before pleasure. When a boy is sent on an errand, or is given a lesson to learn and, instead of doing what he is expected to do, spends the time in play, he is putting pleasure before duty. Play is always so much more enjoyable if we put duty first.—*"The Voice Within Us," by Stuart Nye Hutchinson, Revell Company.*

What the Cat Does When on the Fence

Ex. 23:13. "And in all things . . . be circumspect."

Over in the New Testament Paul said to some of his friends, "See that ye walk circumspectly." A wise old man was once telling some children the meaning of this word. He said:

"The next time you see a cat walking along the top of a board fence look at her closely. She is walking circumspectly. She is paying attention to what she is doing. If she didn't, she would make a misstep and fall off into the bushes." "Being circumspect" means to pay attention, to be always on the lookout.—*Stuart Nye Hutchinson in "The Voice Within Us." Revell Company.*

Young Nurse Won a Decoration

Matt. 25:21. "You have done well, good and trustworthy servant." (Weymouth.)

The King of England named a nurse to receive the Order of the British Empire in March, 1934. This is an honor rarely granted, and therefore it was a most unusual distinction which came to Sister Dorothy Louise Thomas, one of the seniors in the operating theater of the Middlesex Cancer Hospital in London. She averted a catastrophe after an explosion in the anaesthetic room had threatened to wreck the

building, and her brave act was immediately recognized.

The official description, published in London indicated that the valve on a large oxygen cylinder was being changed when an explosion occurred. A special cable to the *New York Times* said:

"The issuing gas caught fire and a stream of flames shot fifteen feet through the door of the anesthetic room across the operating theater. Sister Thomas remained until every one got out, then removed the ether and shut the doors to minimize the bigger explosion she expected.

"But after a moment's reflection she decided it was her duty to try to avert the wrecking of the theater. She re-entered the anesthetic room ran up to the cylinder and turned it off by a tap below the valve. The intensity of the burning was evidenced by the fact that the steel collar of the valve was partly burned away."

The heroic nurse and others present expected the cylinder momentarily to explode. Thus at the risk of her life she won her medal as a heroine.

Benefactress in Turn

Luke 8:15. "An honest and good heart."

In Camden, N. J., was a widow with six children. Her only "asset" was the very doubtful one of a suit for damages based upon her husband's death on injury.

The destitute family received \$1,647.40 from the State Bureau of Pensions.

Then came the sudden payment of a \$25,000 judgment in settlement of the lawsuit.

And the first thing the widow did was to return to the State what she had received.

"I am so grateful for what the State did," she explained, "that I want to give this money back so some other widow may benefit by it."

Necessarily, we hear much these days about relief "chiselers."

The Camden incident tells a new side of the story.—*The New York American, November 1934.*

Faith Wins

Heb. 11:33. "The result of faith." (Weymouth.)

The Rev. Thomas Champness was once talking with Gipsy Smith, both of whom were enthusiastic and successful evangelists. Conversation turned on their work in various places and Champness said:

"My boy, always remember that if God has a big contract on hand, faith gets the job."

People Came to Commune with God

1 John 1:3. "Our fellowship is with the Father and with his Son Jesus Christ."

Yale's renowned professor of English Literature, Dr. William Lyon Phelps, himself a lay preacher, gives ministers this word of encouragement:

"If there are pastors who are discouraged because so few come to church and because it is difficult to keep these few together, let them remember what Emerson, even with all his

reservations, said. One day he went to a village church, which, although small, was half empty; the people in it seemed dull and rather insignificant. For a moment he was tempted to look at them with scorn. But when he remembered that those few people were gathered together for one purpose—to come into communion with the Lord God Almighty—then the little church took on an air of the sublime.”—*The Delineator*.

Paul's Words Brought Courage

II Cor. 8:2. "While passing through great trouble their boundless joy even amid their deep poverty has overflowed to increase their generous liberality." (Weymouth.)

Dr. Hugh T. Kerr, of the Shadyside Presbyterian Church, Pittsburgh, Penna., said before the General Conference of the Methodist Episcopal Church at Atlantic City:

"The other day I went into the office of one of my business men, a man who has been tried in the crucible of modern business life, facing business disaster. You know how many there are like that throughout the country. He lifted from his desk a little slip of paper and quietly read me the words that were written thereon. He had taken them, he told me, from a passage which he had read at the breakfast table in his home, taken from St. Paul's letter to the Corinthian Church: 'How that in the great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.'

"Now if a business man, harassed and hard-hit, can dip into the treasury of God and lift out gold that makes his heart rich and gives him a sense of courageous sacrifice, what ought we to expect from the chosen commissioners of the Church of Christ?"

The Constant Companion

Matt. 28:20. "And I will be with you all the time." (Moffatt.)

A few years ago, T. R. Glover wrote a book, "The Jesus of History." He felt, and rightly so, that the story was incomplete until he had written a companion volume, "Jesus in the Experience of Men." It is well to know the historical Jesus, and we should know more about Him than we do, but that is not enough. We must know too the Jesus of experience, the Living Christ!

We have not comprehended our Gospel until we can say with Maltbie Babcock:

"I envy not the Twelve; nearer to me is He. The life He once lived here on earth, He lives again in me.

"Ascend now to God, my witness there to be, His witness here am I, because His Spirit dwells in me."

—Rev. John A. McAfee.

Wanted to Be Just Like Father

Prov. 15:20. "A sensible son is a joy to his father." (Moffatt.)

Writing out his experience as a teacher of boys during thirty years, Archibald Rutledge

of the Mercersburg (Pa.) Academy records this experience in *Good Housekeeping*:

"It was my privilege to know and to teach John Coolidge and Calvin Coolidge, Jr. As I think of what those boys taught me I recall some incidents that typically characterize their spirit. I learned to know Calvin best not by classroom association, but in our long walks together. I used to take him arrowhead-hunting; he was a keen student of nature, and he loved his hobby of trying to recover something of the character of the Indian by finding the ancient red man's relics. But I think he was most interested in every human being we met or happened to mention. This interest came to an affectionate culmination in his adoration of his great father. One day as we were trudging home together through a heavy April rain, I said,

"Calvin, what do you expect to be?"

"I don't know, he answered in his quiet yet incisive fashion, 'except that I want to be like my father. I do not mean be President. I just want to become exactly like him.'

"For me and for other parents here was a great lesson—this longing of a brilliant and high-spirited boy to be like his father."

This lad, however, who bore the name of his distinguished father, died while still a student, and his funeral was held in the White House. His father reverently cherished his memory; and concerning him his mother wrote a beautiful poem, affirming that

"You, my son,
Have shown me God."

His Father Was in the White House

Psa. 89:26. "My father."

The day after the inauguration of President F. D. Roosevelt a somewhat dilapidated touring car, such as college boys frequently drive, drew up at the front door of the White House and stopped.

"Drive on, drive on!" exclaimed the vigilant police sergeant. "But I'm stopping here," answered the surprised young man.

"Who are you?" questioned the policeman.

"John Roosevelt," was the reply.

"Member of the family?" asked the officer. He was just becoming acquainted with the many members of the family, and with the remotely related Roosevelts who had been attending the inauguration exercises on the previous day.

"Son," was the simple reply of the young man who was a student at Groton.

When satisfied, the policeman permitted the youth to enter his father's residence, for sonship carries with it certain privileges.

Brush-Pile or Tree

Psa. 1:3. "He shall be like a tree planted by the rivers of water."

In one of his books an American writer puts a curious question. "Is your life a brush-pile or a tree?" His meaning becomes clear when we compare the two. A brush-pile is a heap of broken branches. It looks like a tree. From a distance it might be hard to distinguish the

two. A tree is also a heap of branches. But in the one case the branches are only a heap; they are not joined to any living stem. They produce neither flower nor fruit; and in time they become dead wood, rotting with the weather "like the chaff which the wind drives to and fro." But a tree is alive. It is a unity; its branches grow from a living stem through which the rich sap pours into every twig. And it grows with the years, defying the weather, selecting from the soil around it what will feed its life, and transforming it into flower and fruit. That is the Psalmist's picture of the man whose life is rooted in God. "He shall be like a tree planted by rivers of water, which bringeth forth his fruit in his season. His leaf also shall not wither."

The two pictures suggest a contrast between two kinds of lives. The one is a brush-pile. It has all sorts of experiences, but there is no living purpose running through them, making life a unity. The other is like a tree. It has a central purpose, which glows at the heart, so that all it does, or suffers, or enjoys, contributes something of its value and power. To vary the picture, the one life is like a series of notes played at random on a piano. The other is a melody in which the same notes are selected to build up the theme. With this in mind, the

question demands an answer, for it points to the reason why much living is futile and unsatisfying and some lives without power or influence. Is our life a brush-pile or a tree? Is it just a series of varied experiences, without meaning or purpose? Or has it a vital core of purpose, so that all its joys and tasks and troubles alike contribute something to the enrichment and power of the spirit?—*The Rev. James Reid, in The British Weekly.*

Recipe for Happiness in Marriage

Luke 14:20. "I have married a wife."

Recently as I was about to deliver an address on marriage, I received the following letter:

"You are going to discuss happiness in marriage? I, who am a happy wife, am going to tell you the recipe for conjugal happiness which my grandmother gave me: 'Put into the pot a great deal of perseverance, much patience and an equal quantity of good will. Skim carefully and frequently to remove egotism, laziness and negligence; cook slowly for a long time without leaving the fireside. This is the recipe for real happiness.'"—*Andre Maurois in the New York Times.*

CHILDREN'S DAY

J. J. PHELAN

Children's Day Medicine

Philip 3:12. "Not that I have secured it yet . . . I press on . . ."

"Flamboyant Commencement Day and Children's Day Addresses," according to one youth, remind him of a "lot of hooley." True or not, we say to youth: "Watch your step. Because you have a sheepskin is no argument that you are of superior clay, or that you really earned it. We know of many who started with us, who were not only brighter, but far more studious and industrious. They fell out through no fault of their own, while many overtook and passed us. The Parable of the Tortoise and the Hare suggests that the race is not always to the swift nor even to the strong. Friends and a Kindly Providence hath done much for us all. Life is a Marathon, not a 100-yard dash!

Why Youth Revolts

Matt. 15:14. "They are blind guides."

Modern youth knows that the positive and comparative forms of an adjective are almost obsolete since a World War—the superlative is the vogue. Here is a "case" sample: "Unless we endorse and subscribe to these principles (usually with cash)—we shall soon see the greatest war, the greatest crime wave (a very popular note) and the greatest civil revolution in all history." To make it the "greatest speech" ever, few of us can escape from emulating these "one-night-tand-pep-artists." Youth notes it all, and then goes one better

than his elders. Jesus was no windjammer, spell-binding magician nor vocal steeple-climber—foretelling GLOOM and MISERY—at so much *per*.

Children as Buffers

Jon. 17:18. "I do not ask . . . take them out of the world."

Some of us have sung: "I want to go to heaven when I die"—so long and loud—that we've nearly forgotten that our present headquarters is still Old Mother Earth. It may be convenient, but its mighty poor sportsmanship to run away from a burning ship, and leave crew and passengers to sink or swim. Jesus never defined salvation as an "escape" from the world. We create social and political hell fires, run away, and then expect a Houdini, a "George," our children, or a Second Coming of the Lord, to act as Fire Extinguishers. A religion with social content will be more faithful to the children.

A Children's Day Question

Philip 3:2. "Beware of dogs, these mischief makers."

America has 200,000 more divorced women than men. When Ma and Pa confuse courtship in marriage with the Court of Domestic Relations at the Courthouse, then it's too bad for the ship and child. Are women's divorces due to Women's Suffrage or Women's Sufferings? What of increasing desire for alimony, court

and lawyer fees? What of the effect of changing moral codes? Is the economic depression or religious depression a cause? What of subtle and unconfirmed whisperings of unhappily married women friends? If time permits, consider effect of man's own ignorance, sin and selfishness; effect of childless marriages, the movie "triangle," unwelcome children, slighted vows, pre-marital ignorance *ad infinitum*.

Children's Day Preparation

Luke 14:28. "First sit down, and estimate the cost."

A wise youth is not unlike a wise long-distance traveler, who looks up his itinerary before he starts, counts the cost, scans his timetable and Baedeker, and prepares to give himself a safe and happy journey. His trip begins within him. A film-star is killed. He arrives breathlessly at the "pearly gates." "And who are you?" asks Peter. "Oh, I'm the movie star who got bumped off yesterday." But, "Why do you come here?" inquires Peter. No answer. Peter shakes his head dubiously, but finally has heart, as he says: "Well, okay. Go on in . . . but mind you, you'll never like it." Sudden extremes of heat and cold are rather dangerous to weak hearts and heads, anyway.

Child Nature and Nurture

Matt. 19:14. "Kingdom of Heaven belongs to such as they are."

Both Sunday School and Church suffer from a defective religious psychology. You ask "how?" Behold seven indictments (and seven is a complete number, we're told). 1. Popularizing penny and nickel contributions, cheapening religion to a "stick-of-candy" class. 2. Singing of "whoop-it-up," jazzy and inappropriate hymns; 3. Dodging the real practical problems of Older Youth concerning life-work, life-partnership and life-philosophy; 4. Inadequate training methods. Only a few church members selected to do church work; 5. Limitation of volunteer untrained teachers concerning Bible, Current Events, Business Life, Laws Governing Spiritual Growth, Primacy of Creed or Deed, Emotionalism or Intellectualism; 6. Division of Church and School, each separate; 7. Mistaking noise and movement for Study and Reverence.

Catechism in Citizenship

Ps. 60:4. "Thou hast given a banner . . . that it may be displayed."

Key words for key events! Christmas—*Expectancy*; New Year's—*Courage*; Washington's and Lincoln's Birthdays—*Character*; The Lenten Season—*Suffering*; Easter—*Hope*; Ascension Day—*Equipment*; Pentecost—*Power and Service*; Mother's Day—*Family*; Memorial Day—*Peace*; Commencement Day—*Training*; Children's Day—*Recognition*; Independence Day—*Patriotism*; Vacation—*Nature Study*; Labor Day—*Work and Leisure*; Rally Day—*Enlistment*; Thanksgiving—*Harvest*; Armistice Day—*Brotherhood*; Father and Son and Mother and Daughter Days—*Palship*; Citizen-

ship Day—*Leadership*. Instill these sentiments and principles throughout the entire year, and behold less harshness, bitterness and strife.

Youth and His Bible

Luke 10:26. "What does the Law say? How does it read?"

Why do not more young persons read the Bible? We have asked this question of scores of young people. Note, that we did not refer to the old saw "as they formerly did." We did not even charge them as reading the Bible any more or less than their elders. Unless one wants to "provoke to wrath," he had better omit comparisons with an imaginary former youth. A real-down-to-the-earth, cards-on-the-table discussion of Bible reading among professing Christians today would almost close the shop. A college senior answers questionnaire: "Although I like poetry and literature, the average treatment of the Bible (a book so full of poetry) is to me, quite tame and uninteresting." Another, "If it were more popular (to read it) I would be among the first to do so. There is a lot of loose thinking and talking by our elders about what the Bible teaches, which is not there. They talk most who read it the least, in our home." Evidently, like the Parisees, some have read in the "traditions of men."

Youth's Spectroscope

Luke 12:2. "Nothing covered, that shall not be revealed."

We can't fool God, and we seldom fool our youth. A question, "What does modern youth think of his elders?" was answered by a graduate of a prominent University (1934): "Youth in the mass has a strong indictment against his elders. To them we say, 'You have brought us into a bankrupt world, and one we did not create. We are the product largely of your sins, your ethics, your religion (or lack of it), your wars, your class distinctions, race prejudice, and your popular ballyhoo of unimportant things of life. From infancy, we have watched our elder's selfishness, inconsistencies, hypocrisies and cunning. When you hear of the 'revolt of youth,' just put it down as a 'revolt' against this unjust imposition upon us.' Caustic—we say. Yes, and a lot of truth, too. It will take more than our criticism to save them."

Youth and His "Job"

Mk. 7:27. "Let the children first be filled."

The recent graduate in Economics must have learned much about Economic Practice as well as Theory. He probably experienced a real thrill when he received his sheepskin. He knew that the wool in it would go up in price. He now hopes—before he becomes bald-headed—that it has gone up in value. No youth in any previous decade ever experienced more shell-shocks, economic defeat, social changes and philosophic disintegration than the youth of the past two decades. Artists of the 14th century are remembered for their cathedrals. Will the 20th century artists be remembered and iden-

tified only with factories and things, or the Making of Personality? More enduring than sky-scrapers or auto bodies is that of the Master Artist. He saves and inspires. He paints His thoughts upon mind, soul and will. As a YOUTH, He loved youth—He still does. CHEER some youth today.

Evolution of Woman

Matt. 15:4. "Honor your father and mother."

The "Midrash," a rather free translation of Jewish Scriptures has this to say of women: "Eve was not created from the head of Adam, lest she should be vain, nor from his eyes lest she should be wanton, nor from his mouth, lest she should be given to gossiping, nor from his ears lest she should be an eavesdropper, nor from his hands, lest she should be meddlesome, nor from his feet, lest she should be a gad-about, nor from his heart, lest she should be jealous. She was drawn from man's rib, which is a hidden part, so that she might be *modest and retiring*." And be sure to get the conclusion: "And yet, notwithstanding all precautions taken by the Creator, woman has all the faults God wished to guard her against." It's well that this is a "haggadic" or "free translation."

Would-Be Christians

Hebr. 12:5. "You have not resisted unto death."

"All Gaul is divided into three parts" so is also all Mankind. 1. (a) The purely Intellectual, a truly rare specimen of the *genus hominem*; (b) The Would-Be-if-He-Could-Be Intellectual—a vainly groping and pathetic type; (c) The Could-Be-if-He-Would-Be variety, but for his constitutional laziness. 2. (a) The purely Materialistic, a very large number who see and desire only "things;" (b) The Would-Be-if-He-Could-Be Materialist, who has the will to possess, but not the technique (c) The Could-Be-if-He-Would-Be type, but who defeats himself through uncontrolled inhibitions and non-commitments. 3. (a) The purely Religious and Spiritual-minded (fewer in number than the other two) but more idealistic and desirable; (b) Again we have the Would-Be-if-He-Could-Be type of Religionist, who ever aspires, but

never attains. His is the disease of a "split" or "divided self," which is worse than any "split" infinitive; and last, the Could-Be-if-He-BUT-Would-Be Religionist, who persistently refuses to take seriously the Christian Code of Belief and Conduct. We call them "sinners." Christ called them "fools."

Modern Youth's Escape

Rev. 18:2. "Babylon the great is fallen."

Modern youth did not live in the days of the old saloon—we are glad that he didn't. The saloon is down and out. As one kind of a *Social Center*, it thrived, affording possible warmth and temporary refuge from inclement weather (until the lounge's money played out, he then was kicked out). When industry prospered, the saloon also became a *Check Cashing Agency*, which soon developed into a *Cash Receiving Agency* on its side of the bar. As a *Vote Buying Center* it gave "free drinks" with promise of pay for votes. The brewers (many of them contributors to churches and charity) attended to the "pay-off." In these things and more—the saloon was a social liability. With present enlarged libraries and reading-rooms, recreation centers, both private and public, radios, autostops and glamorous movie "palaces"—the saloon is OUTMODDED. The Church has long stood for a saloon-less society.

Consistency as a "Jewel"

Jas. 2:10. "... Offend in one point, he is guilty of all."

The story is told that when Woodrow Wilson entered the Great Beyond, Saint Peter met him at the gate. Peter greeted him, "Why, Hello! Woodrow, how are things down on earth? How are you getting along with your Fourteen Points?" "O," said Wilson, "just about as well as you people with your Ten Commandments." Was it Stevenson who said, "There is so much good in the worst of us, and so much bad in the best of us, that it doth not behoove any of us to speak aught against the rest of us." And Jesus threw a real bomb into a carping critic when he spoke of the Mote and Beam. And as usual, there was no "come-back."

BOOK REVIEWS

I. J. SWANSON

THE PROPHET OF THE HEART

By Frank Cairns. The Warrack Lectures on Preaching for 1934. Harpers. 149 pp. \$1.50.

Five lectures delivered at New College, Edinburgh. The author is one of Scotland's leading preachers. This is not a book on how or what to preach—both important—but on the underlying spiritual qualities of the minister and his message. Mr. Cairns is himself "a prophet of the heart." Dean-Emeritus Brown of Yale gives this book high and deserved praise. Mr. Cairns illustrates his unusual point of view on preaching, from the teaching and ministry of such eminent Scottish preachers as James Moffatt, James Denney, W. P. Paterson, William McGregor, Hugh Black, and George Adam Smith. "Where a man in everything he says, puts himself, as it were, in the pew with the congregation, there is little fear of his creating the impression that he

is a superior person," says Cairns; and Dean Brown adds, "there is every likelihood that he will create that atmosphere of sympathy and good will, wherein all best preaching comes into being." Mr. Cairns would have preachers seek "the human touch." These lectures are from the heart of an experienced, wise, and successful minister. Chapter headings: Preaching—A Chivalrous Adventure, The Sermon as an Act of Worship, The Sermon as the Prophet of the Heart, Technique, and The Preacher Himself.

HAVE WE OUTGROWN RELIGION?

By Dean-Emeritus Brown of Yale Divinity School. Harpers. 198 pp. \$1.50.

The author answers in the negative the question he raises in a clear, convincing and winning way. He believes in the social Gospel; but is of the opinion that

the only way to have a better world, which will be able to stand up and do business and move along, is to have better people to make that world." He brings religion home to "men's business and bosoms." He shows that the religion of Jesus, far from being outgrown, is a living necessity; that it is reasonable; makes this life of surpassing value to the individual himself and to society in general. He affirms that future life is inevitable. His style is popular and arresting. His message is vital. He is not abashed by the astronomers, as some religious readers are. He quotes George A. Coe's quiet but smashing retort to Harry Elmer Barnes' belittling remark, "Astronomically, man is almost totally negligible," by saying, "Astronomically speaking, Man's the astronomer." Read this book, and lift up your heart: it shows religion as an abiding necessity. Contents: Has the Modern World Outgrown Religion? How Can We Make Religion Real? Getting Started, Having Something vs. Being Something, How Much Do We Want? How Can We Know Life? The Weakness of Half-Truths, The Menace of the Crowd, Right Standards, Living Under Pressure, The Three Crosses, and, Is a Future Life Inevitable?

PREFACE TO RELIGION

By Bernard Iddings Bell, Canon of Providence. The Lyman Coleman Foundation Lectures, Delivered at Lafayette College in 1935. Harpers. 198 pp. \$1.75.

These lectures are based upon a course given originally by Canon Bell in St. Stephen's College, Columbia University, on what religion has been, and still is, in the vital and intellectual life of man. The treatment of the topic is objective. Canon Bell reminds us that there are three primary divisions according to which human experience may be classified—science, art and religion. "No psychologist can leave religion out of consideration if he expects competently to observe the human mind or analyze human behavior; no historian can ignore religion if he wishes to understand what the race has done or what innerplay of impulses has impelled it along the way; nor can an educationalist afford to build a pedagogical system which ignores religion . . . This influence no sociologist can either explain away or afford to forget." Canon Bell begins his discussion with four fundamental ideas of religion: "The Concept of the Supernatural; The Concept of Sin; The Concept of Reconciliation Between Man and the Supernatural; and The Concept of Grace or Power, Received by Man from the Supernatural. He goes on then to consider particular religions—how Judaism rose out of these common beginnings; what the prophets contributed; how Christianity emerged from Judaism and was transformed by Greek thought, Asian mysticism, and Roman organization; how Christianity has contended with the State for the loyalty of man; how the Reformation affected Christian code, creed, and cult; and what vital problems inescapably face Christianity today and tomorrow." The Christian religion, he next affirms, faces today four great problems: (1) an intellectual problem, the relationship of Christian Creed and Modern Thought; (2) a devotional problem, the restoration of vitality to Christian Worship; (3) a moral problem, the reestablishment of the Church's liberty to bring statecraft and business to the judgment seat of the Christ; and (4) an ecclesiastical problem, the restoration of unity to that Kingdom of Jesus which is the Church. Each of these problems he analyzes ably. He disclaims any desire to convert any of his readers to his opinions expressed in this book. He vindicates the value of the Christian faith and the Church. He points the way to regain new faith in Christ and His Church. His appeal is to reason, to the open mind, to facts. An informing and stimulating book.

SPEAKING OF RELIGION

By Bruce Curry, Prof. of Practical Theology, Union Theological Seminary, New York City. Scribners. 205 pp. \$1.50.

Dr. Curry is well known to thousands of college students in the United States and Canada, both for his lectures and forums on the Bible, on Christian life, and on the world of today, with its challenging moral and spiritual problems. In this special field, he is an outstanding leader. He analyzes in this book Christianity and other living religions. He classifies them as "good" or "bad," "high" or "low." He prefers the latter terms. "High" religion he defines as "a reasonable, ethical, theistic faith which may appeal to people of our day as both intellectually and morally satisfying." He adds, "since this book is written from the Christian viewpoint, it seeks to differentiate between high Christianity and the lower forms of Christianity which cannot bear the scrutiny of the scientific approach or sustain the moral strains of dealing realistically with a maladjusted society." "Low"

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religion, he states, is intellectually low; ethically low; and it encourages its followers to put their trust in material power rather than in spiritual forces. On the other hand, high religion is the opposite in these particulars: it satisfies the intellect; it is positive; calls for heroic living; is satisfying in its moral and spiritual teaching for the inner life of man. Dr. Curry raises a standard to which intelligent and devoted Christians may repair. He describes a dynamic, spiritual, and heroic type of Christianity—one that will appeal strongly to youth. His book is a bugle call to all, both young and old, to march forward to victory under the banner of the Christ. Chapter headings: Good Religion and Bad Religion, High Religion for Life's Adventure, God and Man in High Religion, New Viewpoints in High Religion, Finding Genuine Religious Experience, High Religion and Social Change, Can High Religion Be Organized? High Christianity and Other Religions, High Religion and Modern Trends, Substitutes for Religion, Trends Within Christianity, and The Outlook for High Religion.

WHAT ABOUT GOD?

By Roger Babson. Revell. 54 pp. 75 cents.

Earl Foundation Lectures, delivered at the Pacific School of Religion, Berkeley, Calif. Mr. Babson is a business statistician, with an international reputation. He is also a devoted Christian. This little book sums up his philosophy of life. It includes (1) Concentrate on this God of love, and do not get mixed up with conflicting gods; (2) Avoid contracts, promises and agreements; (3) Be reverent and give time to personal devotions and public worship; (4) Keep one day in every seven as a day of rest; (5) Honor father and mother, etc.; (6) Plan to eliminate waste, and divide the world's products as equally as practical; insist that the economic and other causes of war shall be eliminated; (7) Seek to stamp out crime, disease and poverty by proper breeding; (8) Do not steal; (9) Do not bear false witness against your neighbors; and (10) We should take a different and broader view of private property. "Jesus summed up all these rules," Babson adds, "by urging us to love God with all our heart and mind and strength, and to love our neighbors as ourselves." His creed is: I believe in God, as the motive of the myriad beneficent evolutionary processes of the universe; in prayer, as the door through which this Power comes into our lives; in Jesus, as the great revealer of this Power to mankind; in love, as the greatest means of redeeming the world; and in the immortality of goodness." This little book is packed with sound counsel on how to live; points out what ails the world, and the remedy; and affirms its faith in the religion of Jesus as the remedy. If it were read by all business men and its philosophy adopted by them and applied to life, it would create a new world of justice, brotherhood, and love.

THE STORY OF THE OLD TESTAMENT

By Edgar J. Goodspeed. The University of Chicago Press, 187 pp. \$1.00.

This is a companion volume to the author's "Story of the New Testament." It follows similar lines of treatment, and is marked by the same great scholarship. Each book of the O. T. is placed in its historical setting, and its teaching is analyzed and interpreted. It shows not only O. T. religious values but also its social teachings. For example, it points out that the teaching of modern social reformers are but echoes of what Hebrew prophets advocated twenty-five hundred years ago. Invaluable for Bible students, lay or clerical.

IS THE BIBLE TRUE?

By B. F. C. Atkinson, M.A., Ph.D., Under Librarian, University Library, Cambridge, England. Revell. 209 pp. \$1.25.

This scholarly book, written in a clear and plain way, will confirm the truth and the value of the Bible, for anyone whose faith in the Bible has been disturbed by learned but destructive critics of the Holy Book, who claim that its archaeology, history and science are not confirmed by modern scholarship. Dr. Atkinson's scholarship enables him to show that the arguments and objections of such critics do not refute Bible teaching, but on the contrary, confirm it. Among the most important chapters of the book are: Has the Bible Come to Us? Are the Miracles of the Bible True? Do the Four Gospels Contradict Each Other? Have We Positive Evidence that the Bible is True? Did Jesus Christ Rise from the Dead? and What is the Place of the Bible in the Christian Life? A splendid book to put into the hands of the laity. Its fairness and sound scholarship will convince, we believe, the open-minded that the Bible is true.

COSMOGONIES OF OUR FATHERS

By Katherine Brownell Collier, Ph.D. Columbia University Press. 500 pp. \$5.00.

This book is a scholarly, detailed and illuminating piece of research. It deals with some theories of the 17th and 18th centuries, to show how the new scientific discoveries of Copernicus, Kepler, Newton, and other speculators on the universe and the history of the earth before the existence of written records, were reconciled with the traditional Scriptural account. "The aim," the author says, "has been to consider the views of a sufficiently large selection of authors to illustrate the effort at reconciliation of the Biblical cosmology with the advance of science rather than to attempt any exhaustive summary of the cosmogonies of two centuries." (It is an interesting fact that the triumph of Copernicus, Kepler and Newton was complete when the Roman Catholic Church tacitly sanctioned them in 1835, by removing Copernicus' works from the Index Librorum Prohibitorum.) There are four types of reaction in the conflict of science and religion: "The first is a vigorous rejection of all new thought that does not square with the old; the second, a discarding of all the old because of its apparent disagreement with the new; the third, a peculiar arrangement of the mind in thought-tight compartments to prevent any influence from one set of doctrine upon another; and the fourth, an attempt to harmonize the new with the old thought." Miss Collier's treatment of this conflict shows clearly these four reactions. Special students in this field, so ably explored by the author, will find this book of great value.

THE CHURCH AND SOCIETY

By F. Ernest Johnson, D.D. Abingdon. 224 pp. \$1.50.

The author is well-known for his work as executive secretary of the Department of Research and Education of the Federal Council of Churches, and also as editor of the weekly Information Service. This book is one of the most discriminating current discussions of the place of the church in social conflict. It expounds the social philosophy back of the attitude of the churches in our day to social, economic and political problems. It tests social theories and practices in Protestantism by what it considers the Christian social ideal. In the first chapter, Dr. Johnson meets the following criticisms of the radical group; the church is helpless as a social force because it is too deeply embedded in the economic fabric of a social system that is now disintegrating; it is bound up with the fortunes of the privileged classes; the church seeks to keep the status quo; and the revolutionary elements in Christianity have been smothered. Critics of this radical type are found within the churches and have a great following; for example, Harry F. Ward, George A. Coe, C. C. Morrison. On the other hand, Fundamentalists in theology are usually fundamentalists in social and economic beliefs. Dr. Johnson belongs to neither group, but is convinced that the church's task is to develop a program of social education that has its motivation in loyalty to the Kingdom ideal and that produces personal growth in purpose and behavior and active participation in the realization of social ends. He discusses the whole question in a well-informed, unjudicial way; and he declares his own position. A book that every pastor will, we hope, read carefully; and use it often for reference. Among the more notable chapters are: Individual and Social Elements in Christianity; The Social Function of the Church; The Church and the State; The Church and the Community; The Church and Social Conflict; and A program of Social Education.

GOD AND THE SOCIAL PROGRESS, A STUDY IN HEBREW HISTORY

By Louis Wallis, Author of "A Sociological Study of the Bible." University of Chicago Press. 353 pp. \$2.00.

This volume is arousing much enthusiasm in the world of Biblical scholarship, especially by its interpretation of O. T. history as God in the Social Process. The author presents this viewpoint in a challenging and convincing way. He points out also that "the Scriptural sources relate themselves to Hebrew history as an element in the cultural basis of modern society, and as a discipline ranking with Greek and Roman studies." Mr. Wallis' interpretation of the O. T. will be strongly discredited by Fundamentalists who claim that an evolutionary interpretation of Hebrew religion is "atheistic," because it seems to exclude God from Hebrew history. To this Wallis replies "we cannot assume that it is necessarily incompatible with the idea of Divine providence imminent in the process." Mr. Wallis points out that the orthodox Jewish view of Scripture is a positivist interpretation of historical facts; and that, in fact, Israel's distinctive idea of God arose at a period when civilization was falling into decay through many of the same causes now at work in modern society.

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MODERN METHODS IN THE CHURCH SCHOOL

By William Grime, M.A., B.D., Rector of St. Paul's Church (Episcopal), Great Neck, N. Y. Round Table Press. 99 pp. \$1.50.

This book lives up to its title; its methods are "modern." The author modestly disclaims specialized knowledge of psychology and teaching methods. He gives an account of two projects he used, one on the O. T., "God Greatened in His Growing Mind,"—how nine-year boys found the horizon of a greater God through exploring the first few chapters of Genesis; and the other, on "The Play of Imagination on the Story of Jesus"—in which plastic art opens the door to a friendly appreciation of Jesus. Mr. Grime gives a practically verbatim report of how each study was developed by discussion. He shows the pupils' response to the teaching material both in their thinking and convictions. He adds suggestions on how to use Part 2; and concludes by turning this material into a teacher training course. A new and intensely interesting way of teaching.

THE NEW VACATION CHURCH SCHOOL

By W. Dyer Blair, Director of Week Day and Vacation Schools of the Greater New York Federation of Churches. Harpers. 288 pp. \$1.50.

The author writes from wide and successful experience. His treatment is direct and practical. He tells how a vacation church school is organized; what is the most effective teaching method; what should be its definite Christian objectives; its program, organization, administration and teaching staff; who to secure cooperation of the church people, and the parents; and what its ultimate objections should be—building a Christian community and world. While this book deals mainly with a big city program, it will be found of nearly as much value for small towns and villages. It is the best book we have seen so far on the topic.

THE REDISCOVERY OF JOHN WESLEY

By George Croft Cell, Prof. of Historical Theology in Boston University. Holt & Co. 420 pp. \$2.50.

The author has given twenty-five years once and again to the writing of this startling book. He has reached the conclusion that John Wesley was a mild Calvinist and not an out-and-out Armenian as has been generally held. Further Prof. Cell holds that Wesley was not a mystic, but opposed to mysticism; that he was a pragmatist in theory and in his use of church institutions; that he was not a better Catholic than a Protestant;

that he was not a militant foe of Calvinism, seeking to destroy it, but was at heart a Calvinist. This will be news to Methodists the world over, and to the rest of Christendom; but Prof. Cell's massing of evidence in this volume seems to prove his case. He goes on to say that "the humanistic thought-patterns of teaching in American Methodism and preaching have supplanted the religious principles of John Wesley." He adds, "The religion in that (Wesley's) age had a deistic birth-mark in contrast to the riotous pantheism of recent religious thought . . . Wesley told the church of the 18th century that deism is practically atheism, that a God in whom we do not live and have our being, and is not accessible to real communion, is as good as none at all." Therefore, Wesley preached a gospel of repentance and God-given faith which led to conversion and to a living experience of God. However, a comparison of Wesley's theological teaching with his Journal does not altogether confirm his alleged agreement with Calvin on unconditional election, irresistible grace, and final perseverance of the saints. Wesley's tincture of Calvinism, if he had any, no doubt stiffened his faith in a great God who did great things. This age needs that sort of faith. Carlyle complained that "God did nothing;" Wesley believed in a God who was constantly doing great things. Every minister should read this important book. It will be the center of wide-spread controversy. But Prof. Cell has marshalled evidence for his contention that will be very difficult to disprove.

JOHN BUNYAN, MECHANICK PREACHER

By William York Tindall, Instructor in English, Columbia University. Columbia University Press. 309 pp. \$3.50.

The author has done an immense amount of research to discover the literary, historical, and religious background of Bunyan. He has read about 2000 tracts, written by the lay preachers of Bunyan's day. He has consulted books in great British libraries, like the Bodleian and that of the British Museum. He has saturated his mind with the writing of "mechanick preachers" (including of course Bunyan's) in the England of the 17th century. Theirs have perished, but Bunyan's still live; his genius in interpreting the human soul and his literary style make him immortal. Prof. Tindall interprets Bunyan, and his age—its social, economic and religious life. Bunyan's intense dislike of the upper classes of that day is easily accounted for; it was due to the contempt of the well-to-do for low social and economic status of the "mechanick preachers," and to the opposition of the Church to sectaries. The sixth and seventh chapters on the millenium of the Fifth Monarchy, that lower-class dream of relief and triumph, are comparable to the social and economic visions of millions of the proletariat today. Prof. Tindall paints a colorful picture of Bunyan and his age. He makes him and his age and his writings live again. He shows Bunyan's influence as a writer upon his own day and down to ours; and he acclaims him as a genius.

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Still hurry onward toward the shining goal.
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No ray of sunshine on our path may beam,
But still with honest purpose toil we on.
And if our steps be upright, straight, and true,
Into our lives a gold light shall dawn
And the bright smile of God come bursting through."

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(a) God calls into every field in which work is legitimate.

(b) Ministerial service not the only call of God.

(c) The graduate with surrendered heart, should have discovered God's call to himself.

2. That a graduate should begin to take life seriously.

(a) Life no longer a game.

(b) The main interest of life now is righteous work.

(c) He should strive to fill creditably, the place to which he is called. Otherwise he becomes a derelict.

3. That he should have come into fellowship with God.

(a) If he does not know Him, first duty is to seek fellowship with God. Story of Knight's night of fasting, before knighting.

(b) No other work can be done so successfully, until this is accomplished.

4. These qualities will obligate him to take a stand for moral and civic righteousness.

II. Conclusion. "Let us fear God and keep His commandments."

Song, "Jesus calls us o'er the tumult."

The twelve kneel at chancel for Benediction.

Recessional, "Jesus Saviour, Pilot me."

HOME

Song, "Home, sweet home."

Bible readings, Jno. 14:1-3, II Cor. 5:1-4, II Kings 4:8-11.

Prayer, that we may strive to establish within our homes, altars for His worship.

Song, "Thou Gracious God, whose mercy lends."

Talk, The Ideal Home.

1. Realization of the ideal home is hindered (a) By complexity of daily life. Family rarely assemble together.

(b) Sunday fast becoming only day family together.

2. Result, Family altar a thing of the past, no meditation or prayer.

3. Lack of home associations has bred disregard for home ties.

4. Real estate agent tells this story: He had approached a young matron. Since both the woman and her husband were workers, he tried to interest her in purchasing a home. She replied, "What do I want with a home? I was born in a hospital, educated in a convent, courted in an automobile, married in a church. I take my meals in a restaurant. During holidays I spend my mornings on the golf course, my afternoons at the bridge club, my evenings at the movies. When I die I'll be buried from an undertaker's chapel. All I really need is a garage."

5. The ideal home is not simply a lodging place.

(a) It should be the haven of rest from temporal cares.

(b) It should be the haven of rest from spiritual worries.

(c) It should be frequented by worthwhile friends.

(d) It should be frequented by a spiritual adviser, II Kings 4:8-11.

6. What may we do to improve homelife?

(a) Conspire to spend some time daily, together at home.

(b) Exchange some outside pleasures for home privileges.

(c) Resurrect the home altar, from the chaos of pleasure seeking.

Song, "A home where changes never come."

Benediction.

Recessional, "O mother, dear Jerusalem."

MARRIAGE NIGHT

Solo, "Oh Promise Me." (Singer concealed.)

All readings (Scripture, etc.) to be given by one speaker, from a stand near one side of rostrum, not in a noticeable position, yet near enough to be easily heard.

Bible reading, Gen. 24:37-67.

Song, "Since Jesus did appear to grace a marriage feast." (During the singing of this song a young married couple of the congregation passes across the stage, in pantomime, happy conversation.)

Bible reading, Song of Solomon, 2:9-17.

Instrumental solo (piano preferred) "Prelude in C Sharp minor."—*Rachmaninoff*.

(The young couple passes again across the stage, this time apparently quarreling.)

Bible reading, Song of Solomon 8:6-7.

Reading, Sonnet No. 116, Shakespeare, "Let me not to the marriage of true minds admit impediments." (This should follow the Scripture reading with but a short pause.)

Instrumental solo, Canonbury (hymn tune). During Instrumental solo the young couple passes for the third time across the stage, appearing to be reconciled and happy.)

Song (Congregation), "Oh happy home where thou art loved the dearest." (First two verses.)

(At this time, a second married couple, older, passes across the stage.)

Bible reading, I Sam. 1:8-18, 21-23 (to "word") 25-28, and 2:18, 19.

Song, "Oh happy home," etc., verses 3, 4, 5, 6.

During singing, second couple return across the stage, with a child, preferably their own, of three or four years.

Scripture reading, Job. 1:1-5.

A family, father, mother and several children, nearly all grown, enter and kneel in center of rostrum, during following song.

Song, "Father of all, Thy care we bless."

Bible reading, Gen. 18:1-9, and first half of verse eleven.

Song, "How firm a foundation," verse 1 and verse "E'en down to old age."

(An old couple of church pass across the stage.)

Bible reading, Gen. 23:1-4, 24:1, 25:7-10.

Song, "Oh perfect love, all human thought transcending."

Benediction. Whole program should be carried out as smoothly as possible. The couples used and their children should, if possible be genuine families of the church, favorably known, to the congregation.

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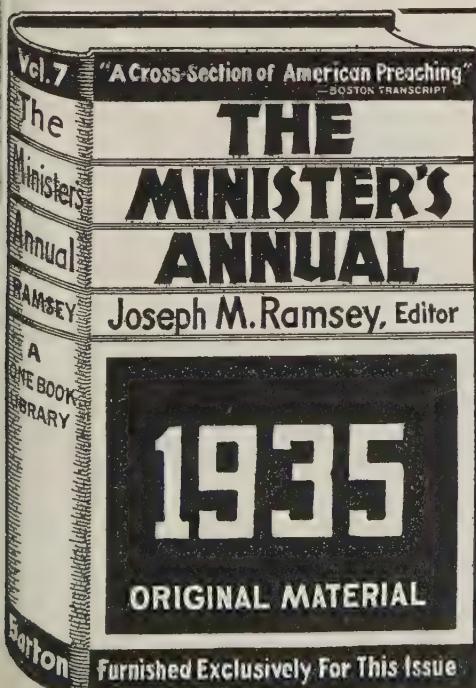
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TEMPTATION

Song, "Gently, Lord, O gently lead us
(First two verses.)

Prayer.

Bible reading, Luke 4:1-14.

Talk, The temptation of Christ.

Suggested outline:

1. Temptation is not a disgrace.
2. It was necessary for Him to be tempted.
3. Temptation came when Jesus was "Full of the Holy Spirit."
4. Jesus desired that which tempted Him as much as we desire things.
5. Jesus alone bore every temptation without sin.

Song, "In the hour of trial, Jesus plead for me."

Prayer.

Bible reading, Luke 22:54-62.

Talk, The working of temptation.

Suggested outline:

1. Temptation comes when we think our-
selves safest.
2. It makes forbidden things seem much
more attractive than they really are.
3. If we yield, we know afterwards how
foolish we have been.
4. Where temptation is successful, it re-
turns over and over, stronger each time.

Song, "Oh for a faith that will not shrink."

Prayer.

Bible reading, Jas. 1:2-5, 12-16, 21.

Talk, How to oppose temptation.

Suggested outline:

1. Temptation is more easily avoided than
overcome. ("Watch and pray that ye enter not
into temptation.")
2. As soon as temptation appears, remind
ourselves of what it really is.
3. We cannot overcome temptation in our
strength alone.
4. Defeating temptation makes us stronger.
Song, "Yield not to temptation."
Benediction.
Recessional.

Adult Educating

(Continued from page 367)

term course on parent-child relationships con-
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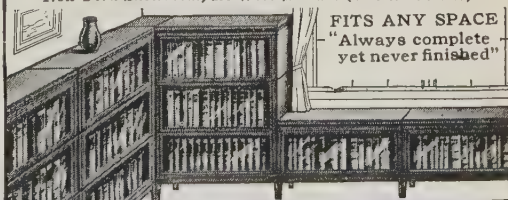
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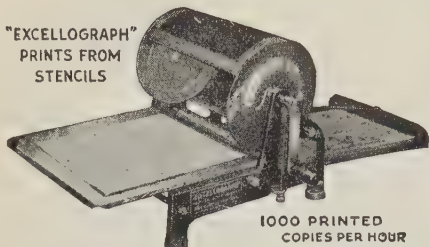
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candidates for Confirmation or admission to Church Membership, couples about to be married, persons in sorrow and trouble—how much should be made of these moments, and how little is sometimes made of them! It is probably safe to say that most adults pass through these experiences inadequately prepared at best. The Church often fails her children in times of crisis, offering only a stereotyped formula instead of probing with them to the depths of things. The clergyman, in his visitations, is sometimes too anxious to make a record for an afternoon to welcome confidences. Perhaps if he gave less of an impression of great busyness, and came to his people less as a professional caller and more as a friend, they would be readier to counsel with him in hours of strain and stress.

Our nurturing task is so large that we must be careful not to confine our thought of it to an organized plan. While we are operating a plan, opportunities for reaching those who will always remain outside the plan will come and go unnoticed. Special days in the Church's special events in the life of the Nation must be watched for and pointed to with Christian understanding. A congregation may need to be told, in connection with elections of officers or convention delegates, something of the background and battleground of the church, something of the significance of lay responsibility. Those who are appointed for certain tasks—whether it is teaching in the Church School or helping in a mission in the "East End,"—should not set out without something more than the minister's blessing. A certain book put into the hand of some individual at a critical time may do more for him than a hundred sermons. Again, it may not. One never knows in this intangible business of ministering to spiritual needs. We are reminded that all of our educational schemes can never be more than agencies through which the individual educates himself. There was the man Nicodemus who came to the Great Teacher, seeking a plan of the Kingdom of God. And he was told that the plan was in his own hands: he must be willing to be born again. Our educational work among adults is no less than that of suggesting to them that they submit to a New Birth. But first, they must be led to see, through the eyes of their minds, what the New Life is really like.

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